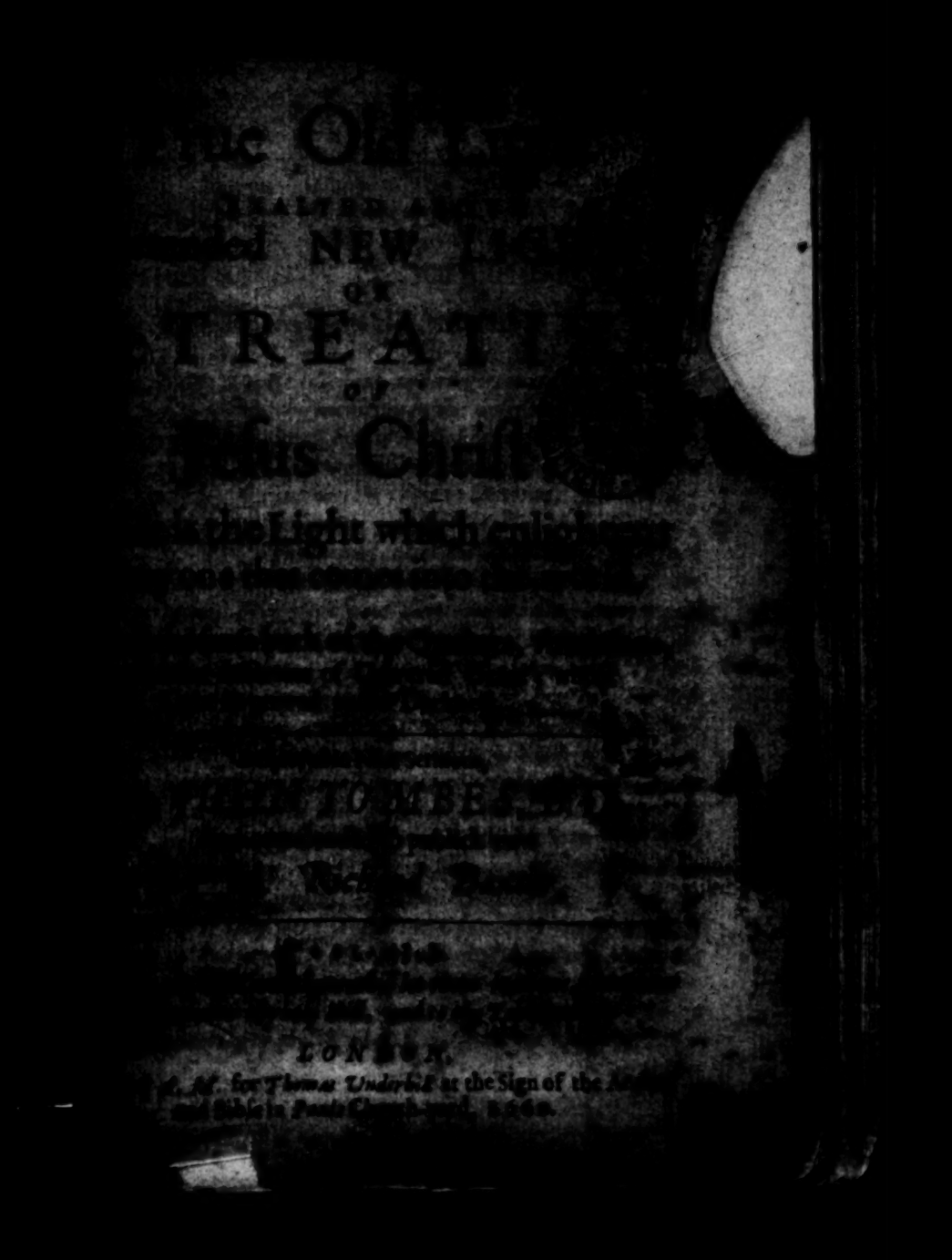

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LONDON,

[illegible] for Thomas Underhill at the Sign of the [illegible]

[illegible] Bible in Paul's Church-yard, 1660.

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To the Honourable

Sr THOMAS WIDRINGTON Knight,

Serjeant *Teril*, & Serjeant *Fountain*,

Lords Commissioners of the Great Seale of *ENGLAND*.

THe incessant and importunate inculcation of this monition, by the miserably deluded Quakers [*look to the light within you*] not distinguishing but confounding it with Christ, giving thereby cause to conceive, that they acknowledg no other Christ as their Saviour, but such a fancied one, as they have imagined to be in them, being sadly resented by me, as causing one of the most pernicious Schismes of our dayes, in drawing many weak, though perhaps well meaning soules, to neglect Scriptures, Ministry of setled Teachers, Christian-Church-Communion (which tends to Atheisme, irreligion, and perdition) moved me at first to Preach, and since to compose for the Press these ensuing Sermons. In which I have endeavoured to shew Christ to be, and how he is the true universall lighting Light, and the insufficiency of that magnified Light in each, which those forenamed erring persons with the assertors of universall grace and selfe-disposing freewill of man have avouched. It is charged hotly by many on those whom they term Anabaptists, though not rightly, as if they were Authors or Fautors of this delusion of Quakers and much to that purpose was objected against my self by that Reverend Brother, whose Epistle is prefixed to these Sermons, in his Letter to me, which is Answered by me in the 63d. Section of the 3d. part of my Review intitled Antipœdobaptism.

dobaptism) *But I hope that by our Declaration Printed* Decemb. 12. *last (to which I find two* Quakers *have made injurious Answers) and by my Answer in that Section, together with the reading of these Sermons, the truth will be cleared, and my self with those other Brethren who joyned with me in that Declaration, will be discharged from those evill surmises and insinuations which heighten our devisions: for the taking away or lessening of which if I were offered upon the sacrifice and service of the faith of Gods Elect, I should count my self happy. The Author of the Epistle hereto annexed imputes the rise or spreading at least of the errors of* Quakers, *and divisions of the godly to a* Popish Jesuiticall *practice, for the undermining and ruine of the Churches of Christ in those Nations and this Commonwealth, and he feares nothing so much as a toleration of* Popery *in* England, *as the meanes to destroy the* Protestant *Churches now near an utter destruction by the union of* Popish *Princes and plots of* Romish *Agents. I hope the Lord will not so desert the Parliament, your Honours, or any other of the assertors of our just Liberties, as to allow such a Liberty, as will bring the whole State and all the Churches of God into the servitude of the* Roman *man of sinne. We have had experience of their and Satans devices by them, their implacable hatred of all that Idolize not the* Pope *and a piece of Bread, to make us wary how we permit such Serpents to lye in our bosomes. Their activity, subtility, perfidiousnes, cruelty beyond any sort of men, that ever yet appeared in the world, especially to really godly Persons, should alarm and awaken us to bethink our selves, afore it be too late, of preventing their intrenching among us. And sith* Quakerism *is but a posterne to let in* Popery, *which* English Protestants *would undoubtedly fight against to the death, if it marched under its own Colours and Leaders, it is necessary that such an eye be had on* Quakers, *as that the Preaching of the*

Gospell

Gospell be not hindred by them, nor their growth such as may oppress those, whom they revile and hate without a cause. To shew the falsehood of the chief foundations of Popery *the supposed Cathoticism of the* Roman *Church, the Supremacy of the* Pope, *and the truth of their unwritten traditions, I have written a Book now in Press, which hath an Epistle of the same Reverend Brother (whose Epistle is here Printed,) prefixed, by which appeares our union and concurrence in the common cause of Christ against oppugners of it. And having regard to your Honours, and the esteem which is due to you as being a constellation of the first magnitude in this our Commonwealth, I presume to offer this Writing to your Honours for your use, and to subscribe my selfe*

Your Honours humble

Leonster in *Herefordshire* the 3d day of the last Moneth vulg. *Febr.* 1. 1659

Servant in Christ

John Tombes.

To the Reader.

Reader,

IF thou live in *England*, it's like thou haſt heard of (if not ſeen) that new and ſtrange generation of people, called Quakers: And if thou be one that haſt not loſt thy faith and wit, I may preſume that thou art grieved for their folly and impiety, and wondereſt at their brazen-faced impudency, and lamenteſt the diſhonour which they bring upon the Chriſtian name, and bluſheſt at them as the Nations ſhame. But all underſtand not their originall and tendency: who ſends them forth, and what is their deſigne. Had there been no other diſcovery of theſe, they are legible enough in their doctrines and their workes. He that is no ſtranger to Popery, and is converſant in the writings of the Fryars and Jeſuites, may perceive who taught them their doctrine of univerſall ſufficient light; of Perfection, againſt imputed righteouſneſs; of the neceſſity of an infallible judge; that concupiſcence antecedent to conſent is no ſin; their undervaluing the Scriptures, and many the like. The principal work of the Papiſts and Quakers is to take off the people from the holy Scriptures, and from the Reformed faithfull Miniſters. This is none of the work of Chriſt, who teacheth his Diſcipies by his Spirit, Word, and Miniſters conjunctly. He that would have no Miniſtry, would have no Church and no Chriſt: And he that would have *another* Church and Miniſtry, in reaſon ſhould tell us plainly which is the Church and Miniſtry which he would have. If it be the Papal, why do they not ſpeak out and ſay ſo: doth jugling ſuit with matters of eternall life or death? If it be not the Papal but the Quakers, it cannot be the Church and Miniſtry of Chriſt. For the Church and Miniſters of Chriſt have been not only conſpicuous ſince his Aſcenſion and ſending the Holy Ghoſt, but alſo have been that part of the world which providence hath tendered, and for which the earth hath been ſuſtained, and for whoſe happineſſe

all

all things do conſpire. But the Quakers Church (if they have any) is but about ten or twelve years old at utmoſt: unleſs the Weigelians, Paracelſians, Behmeniſts, and the reſt of the Fanaticks in *Germany*, or the Familiſts in *England* and *New-England* may be accounted their progenitors: And yet their Church will not be found to be of two hundred years continuance. Indeed *Stubbe* (Sir *H. Vane's* egregious *Vindicator*) had neither wit, nor modeſty, nor fear enough to reſtrain him, from telling the world (in his *malice*, pag. 36.) that it was *ignorantly ſaid* of me, that [The Quakers had no being in the world, till a few years ago] and the Gnoſtick adds that [*as to the generality of their opinions and deportment, he doth AVOW it out of as ſure and good records as any can be produced, that they can plead more for themſelves from the firſt two hundred ſeventy years, then* Mr. *Baxter for the preſent orthodox Religion laid down in the Saints Everlaſting Reſt, or the Confeſſion of the Aſſembly.*] But when will the undertaker produce theſe *Records?* Such a heart and face might have ſerved him to *avow*, that the holy Apoſtles were railing lying Quakers, or whatever filthineſs had come into his thoughts. Some of their abominable opinions and practices, have troubled the world ſince the *Romiſh* iniquity did abound: but no times were freer from them then the firſt, and none more unlike to them then Chriſt and his Apoſtles, however Satan would gain credit to his impieties, or diſcredit to the Goſpel by his apiſh imitations. The witneſs of their late Leader *James Nailor* is regardable, who in his Recantation ſaith that they are [*Unclean Spirits gone out from the unity of the truth and light by which we have been called and gathered into one Chriſt Jeſus, the Head over all his, bleſſed for ever: whoſe name hath been greatly diſhonoured by many wilde actings, and his innocent Spirit grieved, and many ſimple ſouls deceived, ——and that the work of the murderer and devourer is therein, againſt the life of God in his Temple: which though they ſeek entrance under preſence of humility, promiſing ſome great things, and more holineſs in that way, to ſteal into ſimple minds, yet being got in, exalts himſelf above the ſeed of God, and tramples the meek Spirit under foot.—— And by this* (ſaith he) *you ſhall all perceive that Spirit, whatever it pretends it will ſecretly withdraw your entire love from the flock of God, already gathered, and cool your affections and zeal towards their preſent meetings: and if you judge it not there, it will grow on with an evil eye, to ſpie out for their failings, and to delight to hear of*

them

them with an hidden joy, whispering them to others, and adding thereunto, with a desire to see them broken, and their nakedness laid open, if any thing be amiss. And thus it hath wrought in a mystery of wickedness in some unjudged, until it be seated in the throne of open enmity and strife against the Lambs of Light, preferring the society of the prophane before them, and taking part therewith against them, joyning to any who seek to scatter them. And whatever pretence this Spirit covers it self with, this I declare against it, (having been kept by the good hand of God, to see it revealed in its ground and end) that it is the old Spirit of the Ranters, *which now in a new way makes head against the Light of Christ and life of the Cross, which is the only thing that stands in its way, by condemning its filthiness in every conscience.*]

Thus speaks *James Nailor*, after his lamentable experience, and the Papers he hath written (against me and others) for their way. And yet his followers will not be undeceived, nor follow him in his Recantation.

Had they their will against the Ministry in this Land, would it promote the Gospel, and the salvation of the people? Who would instruct them publikely and privately? As constantly, and diligently, and soundly, as now they are instructed? If there were joy in Hell, what joyfull tidings would it be to the infernal Spirits, to hear of the accomplishment of the desires of the Quakers, and their partakers?

The accusations against us, which the grand accuser of the Brethren hath put into their mouthes, are partly from our *hearts* (unknown to them) and partly from our *duties* (imputed to us for our crimes) and partly from our *afflictions* (in which they should rather compassionate us, then reproach us.)

Yesterday in the Congregation and the streets, a stranger that never saw my face before, cryed out [The judgement of the Lord is gone out against thee, thou hypocrite, thou painted Sepulcher, that hast an outside of humility, but an inside of pride; an outside of godliness, but within is envy, wrath, malice, and all wickedness: in the day of thy misery thou shalt remember me.] When I heard the man, I blessed God that had caused me to be contented with his own approbation, and given me the testimony of my conscience, that my soul, and life, and all that I have is devoted to him, and that I have a most just heart-searching Judge, that yet

hath

hath the compaſſions of a Father. And I wondered that ſin ſhould ever prevail ſo far with men, as to harden them to ſo open and impudent an uſurpation of the prerogative of God, while they pretend to know the hearts of men, as ſoon as they ſee their faces. And I thought with compaſſion on the ſtate of weak unſetled conſciences, that are like young Horſes among Drums and Guns, that are frightened meerly by a noiſe. As if any man that could but repeat a Scripture-threatning, and ſpeak terribly, and counterfeit himſelf a Prophet, ſhould frighten us from our peace and faith.

And it is our very preaching and labours for our peoples ſouls, that is the principal thing they hate us for: And the more laborious and faithfull any man is, the more maliciouſly do they oppoſe him; being incomparably more patient with a Whoremonger, or Drunkard, or prophane Worldling, then with ſuch, So that our diligence (ſo ſtrictly commanded us by God) is with them our crime. That we do not (as the old worldly Readers did) follow the Plow and Cart, and labour about earthly buſineſs, when we ſhould be doing the ſpiritual work that we are engaged in, and that our peoples ſouls require, though we are commanded to [meditate upon theſe things, and give our ſelves wholly to them] 1 *Tim.* 4. 15. *A good Miniſter of Jeſus Chriſt*, being one that is *nouriſhed up in the words of faith and of good doctrine, whereto they do attain.*] verſ. 6.

The great word by which they think to make us odious to the people (working on their carnal minds and intereſts) is that we are *Hirelings*, becauſe (forſooth) we *bargain for ſo much, or elſe we will not preach.* But Satan is a liar: By Gods aſſiſtance, we will preach while we have life, and ſtrength, and liberty, though inſtead of maintaining us, they ſpit in our faces. But we dare not encourage our people to be ungratefull Monſters, nor ſacrilegious Theeves, to detain the Tithes or Glebe that never was their own, nor they nor their Fathers never paid for, nor had the leaſt pretence of title to. For my own part I never took Tithe, by ſuit or force to my ſelf, and reſolved ſtill that I never would do it: but if ever I were put to ſuit, I give order to the Collectors, to give all that they recover to the poor, with all the damages and addition, that ſo neither I may have Tithes by Law-ſuit, nor the wicked worldlings be encouraged to damn their ſouls by ſacriledge, while

I connive at it. And ſure I am that it was God that told the *Iſraelites*, Mal. 3. 8, 9. They were *curſed with a curſe, even the whole Nation, for robbing God in Tithes and Offerings.* And that Chriſt ſaith to the Tithers of *Mint and Cummin*, Mat. 23. 23. *Theſe things ought ye to have done, and not to leave the other undone:* And that the primitive Chriſtians *ſold all, and laid at the Apoſtles feet*, for the maintenance of themſelves and of the poor: And that the Holy Ghoſt hath fully decided the controverſie, 1 *Cor.* 9. That we *have power to forbear working*, verſ. 6. And *not to go on warfare at our own charges*, verſ. 7. And that the Law about Church-maintenance is ſo far from being repealed, that *Paul* proves he ſaith *not theſe things as a man*, becauſe *the Law doth ſpeak the ſame*, verſ. 8. *The Ox is not to be muzzled that treadeth out the Corn*; which God ſpeaks *in care of his Miniſters* and Churches, though Quakers would have more *care of Oxen. Do we not know that they which miniſter about holy things, live of the things of the Temple?* (even on a ſtated maintenance) *and they which wait at the Altar, are partakers with the Altar? Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel*, verſ. 13, 14.

Is it a crime to eat and be cloathed? Or are Miniſters moſt unworthy of their daily bread? Shall Lawyers and Phyſicians live on their profeſſions, and only the Preachers of the Goſpel be thought unworthy of any competent maintenance in the world? Or will not Chriſt (that will *reward a cup of cold water* given to his ſervants, taking it as *done to him*) ſeverely one day reckon with theſe unthankfull men, that grudged a competent maintenance to his Miniſters, and made it their reproach that they live? When he had generally required, *Gal.* 6. 6, 7. [*Let him that is taught in the Word, communicate unto him that teacheth in all good things: Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.*] And yet we deſire none of their communications: but only that they deny us not that which never was their own.

But they ſay, that *their Teachers are content with food and raiment; and ſo ſhould we.* To which I anſwer, we *are* content with it: Where there is one Miniſter that hath much more, I believe there is ten, if not twenty that are hardly put to it, to have ordinary food and raiment for themſelves and families: And yet if they

they be enabled to relieve the poor, or to breed up their children (at leaſt) to ſome honeſt trade, it would not have been grudged them, if their holy doctrine had not firſt been hated, and theſe Apoſtates proved more ungratefull Monſters, then many Turks or Heathens are.

The *Affliction* with which they reproach us, is, the unreformedneſs of our people; They tell us, as the Papiſts do, that *none are converted by our Miniſtry.* But how ill the Lord will take it at their hands to blaſpheme the workings of the Holy Ghoſt, and deny his grace, that manifeſteth it ſelf in thouſands of his ſervants, and to put the name of Satan on the ſheep of Chriſt, theſe wretches are ſhortly like to know, to their everlaſting horror, if repentance prevent it not. To our joy, and the praiſe of the grace of God, we ſee (though not in all places alike) ſo many hundreds and thouſands of ſouls converted, within theſe few years by our Miniſtry, that all the malicious Spirits in Hell, and ſlanderous tongues on earth, ſhall not deprive us of our comfort, nor God of the honour, nor theſe converts of the happineſs hereof.

But what if ſome Miniſters do labour with leſs encouragement and ſucceſs? Is that *their fault?* Or is it long of wicked hearts? And of ſlanderers that reproach their Miniſtry? When Chriſt bid his Apoſtles *ſhake off the duſt of their feet againſt* the refuſers of his Goſpel, and told them, it ſhould be *more eaſie for Sodom in the day of judgement, then for them*; would they have caſt this as a reproach upon the Apoſtles, which was the ſin and dreadfull miſery of the people? O what deceivers of poor ſouls are theſe? That would turn the eyes of obſtinate ſinners thus from the obſerving of their own iniquities. And what! Are we better then the Apoſtles? And then Chriſt himſelf? How few did he convert, that ſpake as never man ſpake? How many thouſand remained malicious cruel enemies? And how many places did the Apoſtles preach in, where they converted not one (I think) for a hundred, that ſome of us ſee converted in one Pariſh? And why do not the Papiſts and Quakers obſerve, how they condemn their *own* Miniſtry by this Argument? Do *they* make Papiſts and Quakers of all where they come? How few do they win in a whole Countrey? I have here allowed them to diſpute in publike; and they frequently preach and rail in the Market place: and yet it is but a few weeks, ſince they paſſed through this Town with this Lamentation. [*What*

miſerable places are Kedermiſter *and* Dewdeley, *that we cannot convert one ſoul in them!*] And yet to make a man a Quaker, is a far eaſier matter then to make him an honeſt godly man: as it's eaſier to make a man an uncharitable railer, then a meek and charitable Chriſtian.

Their great pretence, when they diſhonour the Scripture and the Miniſtry, is to lead men to *a Light or Word of God within them*; and this is their cry in our Aſſemblies and our ſtreets [*Hearken to the Light and Word within you:*] and the *ſufficiency* of this they clamorouſly defend; and accuſe us grievouſly for contradicting them. But what mean theſe dark contentious men, when their words are freed from confuſion. Do they affirm that all men have the *light of Reaſon?* And who denieth it of any, but Ideots and Infants? Do they maintain that Reaſon by the help of natural evidence in the creatures, may know much of God and duty, even ſo much as to leave men without excuſe, at the barre of God? And who denieth this? Do they maintain that this Light is from Jeſus Chriſt, both as the author and reſtorer of nature? And by whom among us is this denyed? Do they ſay that repaired or reprived nature, may be fitly called grace? About this alſo we have no mind to quarrell with them; ſo they will not with *Pelagius* exclude ſupernatural grace hereby. Do they hold that common ſupernatural light, outward and inward, objective and inherent, is given to many (at leaſt) of the unſanctified, that live under the preaching of the Goſpel? And who contradicteth them in this? Do they hold that, as the Sun is appointed in nature, to be the light of every man that cometh into the world, though ſome parts of the earth were never illuminated by it, and blind men partake not of its light, and the night or ſhutting our eyes or windows may exclude it; ſo Chriſt is by office the Sun in the world of grace, giving men actually all the gracious light they have, and being ſufficient himſelf to enlighten all, and giving them an illuminating Word, which is ſufficient in its own kind, to do its own part; though many are blind, and many for their ſin are deprived of the communication of this light? Why all this we maintain as well as they. Do they ſay that all this light (within us and without us) is to be hearkened to and obeyed? Why what man did they ever ſpeak with, that's a Chriſtian, that denieth it?

But if they make *mans Reaſon* in faculty or act, or any of this inward

ward light, to be *Christ personally* within us, and deny any Christ but such a one that is essentially one with such a light, (that is, with every wicked man) we abhor this Infidelity and blasphemy, and marvell that such hellish darkness should have the face to assume the name of *light*. If they maintain that the common Reason of the world, is sufficient to bring men to the Faith of Christ, without any other kind of light, from the Spirit, or written or preached Word; I would fain be resolved in these few Questions.

Q. 1. How comes it to passe that all Nations that never heard the Gospel, are utterly void of Faith in Christ, when the Nations that have the Gospel do generally know him more or lesse?

Q. 2. Why did not the world believe in Christ, even generally, before his coming? if Reason was then a sufficient Light?

Q. 3. Why did Christ preach himself while he was on earth, if the people had all sufficient Light before?

Q. 4. Why did he send his Apostles to preach through the world, if the people had sufficient Light before?

Q. 5. Why did he set Pastours and Teachers in his Church, if all have a sufficient Light within them?

Q. 6. Why do the Quakers go up and down teaching men their own Doctrines, if all men have sufficient Light already?

Q. 7. Why do they cry out *against us* as being in darkness, when all men have sufficient Light within them?

Q. 8. Will they pray for more light and grace, or not? If not, they are impiously proud: If yea, then it seems they have not yet light and grace sufficient.

Q. 9. Whereas they say, the light within is sufficient, if obeyed: Our Question is, *Whether it be sufficient to make men obey it?* For that's the grace that we are speaking of, that causeth men to hearken, believe and obey: For Faith is not of our selves, but it is the gift of God: And mens hearts must be opened, as *Lydia's* was, *Act.* 16. to hear and receive the truth revealed. Now to say, that the Light or Grace which is given to cause us to Believe and Obey, is sufficient if we will *believe* and *obey*, is ridiculous: as if Christ should have said to *Lazarus*, [*I will raise thee, if thou wilt first raise thyself.*]

Q. 10. But how can any Light be sufficient, (were a man never so obedient,) to reveal that which is not manifested by it, or by any Revelation that doth accompany it? No Light or Revela-

tion among the Heathens in *America*, doth tell them that Christ was incarnate, dyed, rose, ascended, or intercedeth for us, or is the King, Priest, or Teacher of the Church, or will raise the dead, and judge the world. How then can their light be sufficient to help them to the belief of this? I think it's past controversie, that no man hath sufficient Grace for salvation, till his last breath. For if God adde not more, for his preservation, excitation and perseverance, all will be lost.

But this point (which Quakers most insist on) the Reverend Author hath very judiciously handled in this Treatise, and therefore I shall say no more of it. The truth is here opened (to the shaming of their errours) with great Scripture evidence; which impartially considered, may easily convince all that believe the Scriptures: and make it appear that the Light that is in these men is Darkness; (*Luk.*11.35.) Though the difference, and too-eager Disputations between the Reverend Author and my self, about the point of Infant-Baptism, be too well known, yet it is our desire that it be as much known, that we desire to hold the Unity of the Spirit in the bond of Peace; as Members of the same Head and Body, uniting our force for the common Truths against the pernicious adversaries thereof: And though we own not in each other, or our selves, the discerned errours of doctrine or life, which through humane frailty we may be guilty of; Nevertheless, whereto we have already attained, we desire to walk by the same Rule, and mind the same things; hoping that if in any thing we be otherwise minded, God shall reveal even this unto us. (*Phil.*3.15,16.) I think it is time for men that have any sense of the common interest of Christianity and Reformation, to lay by those contentions that have brought us so low, and almost made us a prey to the common Romish adversaries: The Lord grant it be not too late. The two great works of the Jesuites in *England*, are *to procure Liberty for the Profession of Popery*, and *to weaken, if not take down a fixed able Ministry*: They cannot do this work of themselves, without the help of men professing a zeal for Reformation. But how much they have promoted it by such hands, and how much they are likely further by them to promote it, I had rather lament with daily tears, than open to a generation of deluded souls, that will not believe they are doing the work of the Devil and the Pope, till they find themselves in *Rome*, or the Inquisition. It astonisheth me to foresee

foreſee, (if a wonder of mercy do not prevent it,) how theſe contentious ſouls will be worryed by their conſciences, and ready even to eat their fleſh, when they ſee (by the conjunction of forreign and Domeſtick Papiſts) the Cauſe of Chriſt once trodden down in the land, and ſee how they betrayed the Goſpel of their Poſterity, into the hands of tyrannous Idolaters, and how the familiſtical Juglers of theſe times, made uſe of them to ſet up Popery: Which now is the work that is already ſo farre carried on, that all our endeavours, if united, are like to be little enough to prevent. We are not ſo childiſh as to fear leſt Quaking ſhould become the National Religion: We know theſe ſquibs will ſoon be out. But thoſe that animate them, have *Italy* and *Spain*, and *Auſtria*, and *France*, Armies and Navies, and ſwarmes of Fryers and Jeſuites at their backs; and I take their *Liberty* and *Dominion*, to be words almoſt of the ſame ſignification. But let the Curſe of the Almighty Defender of his Church, yet follow the underminers of his holy Truth, and confound the builders of this *Babel!* And never let the Deliverances in 88, and from the Powder-plot, be buried in the ruines of an ungratefull apoſtatized Land! When you hear, that among our Rulers it ſhall be endeavoured, that *Liberty for Popery ſhall be granted*, and *ſecured from interruption from any future Parliaments*, then remember what I ſay, and let the conſciences of thoſe that have betrayed us, be awakened, and let them ſee then what friends they have been to our Religion, and whither their uncharitable perverſneſſe hath brought a miſerable Land.

I have already told the Epiſcopal Brethren, that Biſhop *Uſher* and I did fully agree in half an hour, and therefore it is not long of us, that our wound is yet unhealed. And (though I never treated with Mr. *Tombes* about ſuch a matter) I am confident that he and I ſhould agree in one daies treaty, upon termes of communion, charity, and forbearance, among thoſe of our ſeveral waies. And therefore if we yet continue unhealed, let the ſhame and horror lie on them that are obſtinate in their uncharitable waies. And that it ſhould be harder to agree with the Congregational Brethren, is incredible. Why then is there not long ago, a ſetled concord among all theſe? That yet there ſhould be a fruſtration of all Aſſemblies and endeavours to theſe ends, and ſo eaſie, ſo neceſſary, ſo Chriſtian a work ſhould be yet undone (yea obſtinately reſiſted) after

after ſo many years experience and opportunity, till we are all ready to be devoured by the common adverſary, this is our aſtoniſhment, and *Englands* ſhame, and eſpecially of ſome that have been the hinderers, and will coſt the conſciences of ſome men dear, when God ariſeth to judge the earth, and vindicate his honour which they betrayed, by their ſelf-blinding and Church-troubling Pride. Reader, as I invite thee to the peruſall of this Treatiſe for thy edification, ſo do I moſt earneſtly intreat thee, if thou beeſt a divider, to ſtudy the nature of holy Charity, and Catholick Unity, and follow us that deſire to lead thee to the Love and Concord of the Saints. And to further this work, I intreat thee alſo impartially to peruſe Mr. *William Allen's* Retractation of Seperation; which if thou wilt do with a Chriſtian frame of ſpirit, then go on to deſtroy the Church by diviſions, and further their work that would betray us to the Papiſts, if thou canſt. If our wickedneſſe have not cauſed God to paſſe an irreverſible Decree, of departing from us, and leaving *England* to be a ſtye of *Romiſh* abominations, he will yet cauſe his people to retreat from their diviſions, and preſently to hear the *Voice of Peace:* For which I ſhall daily pray and groan, and labour according to my power; and if God deny it me, and tell me this is not a world that's fit for ſo great a mercy, I hope I ſhall long the more for Heaven, and cry and wait, for the glorious appearing of the Prince of Peace. *Come Lord Jeſus, come quickly. Amen.*

October 17.

Richard Baxter.

THE

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Books publiſhed by the Author.

CHriſts commination againſt Scandalizers, on *Luk.* 7. 1,2. Printed for *Richard Royſton* at the Sign of the Angel in *Ivy-lane* London.

Jehovah Jireh, or Gods providence in delivering the godly, in two Sermons on 2 *Pet.*2.9. on occaſion of preſerving *Briſtoll* from a plot to deliver it to Prince *Rupert*, March 7. 1642. Printed for *Michael Sparks* at the blew Bible in *green Arbour* London.

Fermentum Phariſæorum, or the Leaven of phariſaical Will-worſhip, in a Sermon on Mat.15.9. Printed for *Andrew Crook* at the green Dragon in *Pauls* Church-yard *London*.

Anthropolatria, or the ſin of glorying in men, on 1 *Cor.* 3. 21. Printed for *John Bellamy* at the three golden Lions in *Cornhill* London

Two Treatiſes concerning Infant-baptiſme, to wit an Exercitation and Examen of Mr *Stephen Marſhall's* Sermon, Printed for *George Whitington*, and to be ſold by *W. Larnar*.

An Apology for the two Treatiſes, Printed for *G. Calvert* at the black ſpread Eagle at the Weſt end of *Pauls* London.

An Antidote againſt the venome of a paſſage of Mr *Richard Baxter's* Epiſtle before his Book of Reſt, Printed for *Thomas Brewſter* at the three Bibles at the Weſt end of *Pauls* London.

An Addition to the Apology, in a Letter to Mr *Robert Baillee* of *Scotland*, Printed by *Henry Hills* next door to the Sign of the Peacock in *Alderſgate-ſtreet* London.

Præcurſor, or a Forerunner to the Review, Printed for the ſame.

Antipædobaptiſme, or the firſt part of the full review of the Diſpute concerning Infant-baptiſme, Printed for *Henry Cripps* and *Lodowick Lloyd* in Popes head Ally near *Lumbard-ſtreet* London.

A plea for Antipædobaptiſts againſt Mr *John Crag's* Diſpute and Sermon at *Abergavenny*, Printed for *Henry Hills* above named.

Antipædobaptiſme, or the ſecond part of the full review of the Diſpute concerning Infant-baptiſme, Printed for the ſame.

Joannis Tombet Beudlejenſis refutatio poſitionis Doctoris Henrici Savage Londini typis Henrici Hills.

Antipædobaptiſme, or the third part of the full review of the Diſpute concerning Infant-baptiſme, *London* Printed for *Henry Hills* above named.

Felo deſe, being a Collection of twenty Arguments againſt Infant-baptiſme, out of Mr *Richard Baxter's* ſecond Diſputation of right to Sacraments, with an Anſwer to his ten Reaſons for his practice of Infant-baptiſme, Printed for the ſame.

A ſhort Catechiſme about Baptiſme, containing the chief grounds of the Controverſies concerning it, in fourty Queſtions and Anſwers, Printed for the ſame.

True old Light exalted, Printed for *Thomas Underhill* at the Anchor and Bible in *Pauls* Church-yard *London*.

Chriſt

Chriſt the Light.

SERM. I.

Joh. 1. 9. *That was the true Light, which lighteth every man that cometh into the world.*

Sect. 1. *Of the Evangeliſts ſcope, method, the reading and meaning of* Joh. 1. 9.

THe Goſpel of *John*, *the longeſt liver of the Apoſtles* (as *Hierome* termes him in his Catalogue of *Eccleſiaſtick Writers*) was written laſt of the four, and, as the matter gives us occaſion to conceive, to ſupply the things omitted by the reſt, and ſo might be termed the *Paralipomena*, or things left, as the Greeks term the Book by the Hebrews termed *the words of daies*, by us, *the Chronicles* or Records of times. That it was written in oppoſition to the new fancies or hæreſies of *Ebion*, *Cerinthus*, and other fanatiques, is intimated by *Irenæus lib.* 3. *adv. hær.* c. 11. and others. Againſt whom he oppoſeth the Antiquity, Divinity, and Operation of Chriſt in certain Aphoriſmes, ſet down in the firſt 5 verſes. And then to diſtinguiſh him from *John* the Baptiſt, he declareth 1. *Johns* Miſſion, ver. 6. 2. His buſineſſe, ver. 7. 3. His inferiority to Chriſt, ver. 8. 4. Chriſts preeminence above him, ver. 9. which words are ſpoken of Chriſt Jeſus, whom *John* terms *the Word*, ver. 1. who is ſaid *to be fleſh, and to dwell among us*, ver. 14. of whom *John* teſtified, ver. 15 to have been his Ancient; and, whether they are the words of *John* Baptiſt, as is conceived, or the Evangeliſt, as ſeems moſt probable, they ſhew his excellency above *John* Baptiſt, who was denied to be *the light, though he were that he might bear witneſſe of the light*. *Heinſius exercit. ſacr.* l. 4. c. 1. ſeems to conceive, that the pointing being altered, the words might be read thus; *He was not that light, but that he might bear witneſſe of the light he was*, (referring *ille*, ver. 9. to the end of ver. 8.) *The true light which inlightneth every man coming into the world, was in this world, and the world was made by him, and the world knew him not*, ver. 9, 10. But the ſupplement of *Beza*, [*this man*] or as our Tranſlators hath it, *That was the true light*, is better and more agreeable to *Johns* phraſe. But then there is another doubt, whether it ſhould be read thus; *That was the true light coming into the world, which inlighten-*

eth *every man*, by a trajection: Or as ours read, as the words are placed, *That was the true light, which inlighteneth every man which cometh into the world. Grotius* after *Cyril*, *Auguſtin*, and ſome others likes the former as beſt, becauſe *Joh.* 3.19. and 12.46. where he ſpeaks of himſelf as light, he ſo expreſſeth himſelf as coming into the world as light, and ſo he would have the ſenſe to be of his coming into the world, not by his birth, but appearing as a Teacher; as when it is ſaid, *Joh.*6.14. *This is truly the Prophet coming into the world.* But 1. ſuch trajection being without neceſſity, and ſo diſordering the words, 2. The phraſe in theſe, and *John* 18.37. being as fitly interpreted of birth, as of appearing as a Teacher, I rather chooſe the reading of our Tranſlators. But then there is ſome doubt about the meaning, what is the light with which, and how he inlightens every man coming into the world. Two waies he may be ſaid to inlighten, and accordingly two ſorts of light may be meant, and two waies may the words be expounded. There is a natural light of reaſon and underſtanding, which every perſon coming into the world hath, though not all in the ſame meaſure in the exerciſe, by reaſon of the different temper and ſtate of the body which the ſoul dwells in: And this light is conceived to be meant, ver. 4. where it is ſaid, that *the life of Chriſt was the light of men*, which expreſſing what was, when *all things were made by him, and without him was nothing made that was made*; It can be well underſtood of no other light then natural reaſon by the creation of Chriſt; and to this ſenſe, it ſeems to make that ver. 10. it follows after ver. 9. *Which inlighteneth every man coming into the world, the world was made by him.* And then the ſenſe is this; That or this perſon of whom *John* was to witneſſe, was the true or excellent light, which or who inlighteth with natural reaſon and underſtanding, every man coming into the world by natural birth, as being made by him. This ſenſe is followed by the moſt of Proteſtant Commentators I meet with, and ſeems to be genuine. The other ſort of light is ſpiritual light expreſſed thus, 2 *Cor.*4.6. *The inlightning of of the knowledge of the glory of God in the perſon or face of Jeſus Chriſt.* And this ſort of light is from Chriſts preaching and Spirit, and is meant ver. 5. where it is ſaid, *The light ſhineth in darkneſſe, and the darkneſſe comprehended it not.* And of this light Chriſt is the cauſe, as the Prophet of his Church, *Luk.*1.79. *Joh.*3. 19. & 8.12, *&c.* And thus is Chriſt ſaid to *inlighten every man*; that is, every man that is inlightened, hath his light from Chriſt: as when it is ſaid, *Pſal.* 145,14. *The Lord upholdeth all that fall*, that is, all fallen perſons that are upheld: or he lighteth every man, that is, all ſorts of men, as *Col.*1.28. *every man*, is meant all ſorts or Nations of men. And theſe I confeſſe are good ſenſes: yet methinks, the addition [*Who cometh into the world*] doth intimiate, that this inlightning is of every man that is born. 2. At his birth, and ſo is to be extended to every perſon of humane nature, and the natural light he hath at birth; which I have choſen to handle, that I may clear the miſtake of thoſe who are termed Quakers, who have this text almoſt perpetually in their ſpeeches and writings, inſomuch that in the Catechiſm of *G. F.* that is, *George Fox*, a prime leader of them, this text is almoſt in every anſwer to the Queſtions there propounded, repeated: And it is the common ſpeech of them, and almoſt all their preaching, *Look to the light within thee.* My intent is, therefore to conſider what that light is, which is in each perſon, and to ſhew that it is not ſufficient to be a mans guide without the holy Scripture, and therefore that erroneouſly

erroneously they make it Christ, and direct men to follow it universally as their rule. To this end, I shall consider, 1. How Christ is light. 2. How he is the true light. 3. How he lighteth. 4. How men come into the world. 5. How farre every man is inlightned that comes into the world with natural light. 6. How all spiritual light is derived from Christ, and in what sense Christ may be said to inlighten every man with it.

Sect. 2. *Christ is the Light, the term Light is explained.*

The first thing to be considered, is, That the Word, that is Jesus Christ is Light. Thus he saith of himself, *Joh.*12.26. *That he was come a light into the world.* And *Simeon* said of him, *Luk.*2.32. *That he was a light for the lightning of the Gentiles.* To conceive of this point, two things will be to be explained; 1. What is ascribed to Christ by this Appellation of Light. 2. In respect of what nature he is thus termed.

To resolve the former, it is to be considered that the term Light is sometimes applied to lucid bodies, as the fire is termed *the light*, *Mark.* 14.54. where *Peter* is to *be warmed*, πρὸς τὸ φῶς, *at the light*; that is, the fire. And so Candles are termed *lights*, *Act.*16.29. as it's usual with us also in our common speech. And thus God is said *to have made two great lights*, *Gen.*1.16. *the Sun and the Moon.* Sometime for the quality of light, which is a visive quality, 1. In the lucid body chiefly, as *the light of the Sun*, Rev.22.5. 2. From it in the aire or middle body by which it is carried to the eye, as *the light* in the aire *which shone round about Paul*, Act.26.13. 3. In the eye by which the objects to be seen are discerned, in which respect *the eye* is termed *the light of the body*, Luke 11. 34. Now of all qualities there is none more amiable or desirable. *Eccl.*11.7. *Truly the light is sweet, and a pleasant thing to behold the Sun.* By reason of whose beauty most Nations, who knew not the true God, did imagin the Sun to be God, and accordingly did adore it, and sacrifice to it, which *Job* disclaimed, *Job* 31.26,27,28. *If I beheld the Sun when it shined, or the Moon walking in brightnesse, and mine heart hath been secretly inticed, and my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge: for I should have denied the God that is above.* By reason of its light, warmth and other influence, the Sun is magnified by writers, as seeing, and hearing all things, as the common Parent of all sublunary bodies; insomuch that the Peripatetick Philosophy makes the Sun with man, to generate man. The Holy Ghost foretelling the coming of the Messiah, *Mal.*4.2. terms him *The Sun of Righteousnesse.* And *Zacharias* speaking of Christ, *Luk.*1.78,79. saith, *Through the bowels of mercy of our God, in which the day-spring or Sun-rising from on high hath visited us, to give light to them that sit in darknesse, and in the shadow of death.* So that what excellency the Sun hath in respect of its light, is to be conceived of Christ in a spiritual way, but in a higher degree; and whatever excellency the light signifies in the Metaphor, is more truly verified of him then any Angels of light, or Children of light among men.

Sect. 3. *Christ is Light as the Prince of life.*

1. By [Light] is oft in Scripture signified life: *Psal.*36.9. *For with thee is the fountain of life; in thy light shall we see light.* And even in this Gospel saith Christ, *John* 8.12. *I am the light of the world, he that followeth me, shall not walk*

walk in darkneſſe, but ſhall have the light of life. And *John* 1.4. *In him was life, and the life was the light of men.* Job.33.28. *He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.* Ver.30. *To bring back his ſoul from the pit, to be enlightened with the light of the living.* Pſal.49.19. *The ſoul ſhall go to the generation of his fathers, they ſhall never ſee light.* Pſal.13.3. *Lighten mine eyes, leſt I ſleep the ſleep of death.* Hence *to ſit in darkneſſe and in the ſhadow of death,* are conjoyned, *Mat.*4.16. *Luk.*1.79. In reſpect therefore of life in Chriſt, and communicated by him, he is rightly termed the light. Now that he hath life in himſelf at his diſpoſal, is affirmed by him, *Joh.*5.21. *As the Father raiſeth the dead and quickneth, ſo alſo the Son quickneth whom he will.* Ver. 26. *For as the Father hath life in himſelf, ſo hath he alſo given to the Son to have life in himſelf.* Joh.14.6. *Jeſus ſaith to him, I am the way, and the truth, and the life: no man cometh to the Father but by me.* Joh.11.25. *Jeſus ſaith unto her, I am the reſurrection and the life.* 1 Joh.5.11. *And this is the record that God hath given to us eternal life, and this life is in his Son:* who is termed *the Word of life,* 1 Joh.1.1. *That eternal life which was with the Father, and was manifeſt unto us.* Ver.2. The *Prince or Author of life,* Act 3.15. *The laſt Adam was made a quickning Spirit,* 1 Cor.15.45. which being ſpoken of the reſurrection of the body, it appears that he is the light in reſpect of natural life, as well as ſpiritual, at the firſt creation, as well as at the future reſurrection. As it is certain that ſome ſort of living creatures are produced by the Sun, ſo it is certain that the Son of God is the Prince of life, who hath life in himſelf, and imparts it to other living beings; and in this reſpect is juſtly termed the Light.

Sect. 4. *Chriſt is Light as the Lord of glory.*

2. By Light is oft meant glory and majeſty. *There is one glory of the Sun, another of the Moon, and another of the Stars, for one Star differeth from another in glory,* that is light, 1 *Cor.*15.41. *The light which made the face of Moſes ſhine,* Exod.34.29. is termed 2 *Cor* 3.7. *the glory of his countenance,* and the ſhining of Chriſt at his transfiguration, *Mat.*17.2. is termed *glory,* 2 Pet.1.17. and thus Chriſt is Light, that is full of glory and majeſty, *the Lord of glory,* 1 Cor.2.8. Even on earth *John* ſaith, *Chap.*1.14. *And we beheld his glory, the glory as of the only begotten of the Father.* And doubtleſs however in Chriſts outward ſhape there appeared no more then ordinary, or rather leſs then ordinary ſplendour; yet in his preaching there was ſuch glory as made the people aſtoniſhed, for *he taught them as one having authority,* Mar.1.22. In his Miracles there was glory, ſo as that *Verſ.*27. *they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? What new doctrine is this? For with authority he commandeth the unclean ſpirits, and they do obey him.* And *Joh.*2.11. *This beginning of Miracles did Jeſus in* Cana *of* Galilee, *and manifeſted forth his glory, and his Diſciples believed on him.* And *Verſ.* 15. *When he made a ſcourge of ſmall cords, he drove out the ſellers of Oxen, Sheep, and Doves, and changers of mony, all out of the Temple, and overthrew their tables, and powred out their money; and when Officers* were ſent to apprehend him, they returned anſwer, *Joh.*7.46. *Never man ſpake like this man.* He commanded *Lazarus* to come forth out of the grave, and he came forth, *Joh.*11.43,44. *He rebuked the winds and the ſea, and there was a great calm,* Mat.8.26. Theſe and many more things which appeared in him and were done by him, manifeſted

lested that he was indeed Light, that is a person of splendour, glory, and Majesty, notwithstanding his emptying himself in the forme of a servant *Phil.*2.7.

Sect. 5. *Christ is Light, as cause of peace and joy.*

3. By *Light* is oft meant peace, *Isa.*45.7. *I form the light and create darkness*, is expressed in the next words, *I make peace and create evil*, Jer.13. 16. *While ye look for light*, that is peace. In like manner *Light* is put for joy, as *Psal.*97.11. *Light is sown for the righteous, and gladness for the upright in heart*, Prov.15.30. *The light of the eyes rejoyceth the heart*, Isa.60.20. *The Lord shall be thine everlasting light, and the dayes of thy mourning shall be ended.* Darkness takes away mirth, but the appearing of the day brings joy: The Sun is that which chears all things by its light, and so doth Christ dispell storms, makes peace, and begets joy. Whence he is stiled *the Prince of peace*, Isa.9. 6. *our peace*, Eph.2.14. *Peace I leave with you*, saith Christ, *my peace give I unto you, not as the world giveth give I unto you: Let not your heart be troubled, neither let it be afraid*, Joh.14.27. *These things have I spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: But be of good chear, I have overcome the world*, Joh.16.33. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full*, 1 Joh.1.3,4. As from the Sun all the light, serenity, and sweetness of the air, whereby the spirits of men are refreshed, the members warmed, the whole body cheared, is derived; so from Christ are all the pleasant apprehensions of peace with God, all the joyfull tast of his favour, all the quickening hopes of heaven, which a Christian soul partakes of.

Sect. 6. *Christ is Light in respect of his purity and wisdome.*

4. By Light is meant holiness, purity, or clearness: Nothing more free from defilement then light; all the jakes *and* dunghills and filthy lakes in the world cannot pollute the light of the Sun, and therefore it is fit to resemble holiness. And accordingly *God* is said to be *Light*, 1 Joh. 1. 5. that is *pure*, as it is said, *Chap* 3.3. And thus the Lord Christ is Light, *being annointed with the oil of gladness above his fellows, as loving righteousness and hating iniquity*, Psal.45.7. Heb.1.9. *He did no sin, neither was guile found in his mouth*, 1 Pet.2.22. He could challenge his most prying adversaries, *Joh.* 8. 46. *Which of you convinceth me of sin?*

5. By *Light* is meant wisdome: Light is a discovering quality, *Eph.* 5. 13. *All things that are discovered are made manifest by the light: for whatsoever doth make manifest is light.* Light pierceth through the most narrow chinks into the lowest holes: and so doth wisdome find out the most hidden things through small hints. *Daniel* is said to *have light, and understanding, and wisdome found in him, in that he was able to interpret dreams, and shew hard sentences, and dissolve doubts*, Dan.5.11, 12. But beyond all, the Lord Christ was light: *the Spirit of the Lord did rest upon him, the Spirit of wisdome and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord*, Isa.11.2. *In him are hid all the treasures of wisdome and knowledge*, Col.2.3. *No man knoweth the Son but the Father, neither knoweth any man*

the Father save the Son, and he to whom the Son will reveal him, Mat.11.27. *Jesus knew all men, neither needed he that any should testifie of man, for he knew what was in man*, Joh.2.24,25. *He knew the thoughts of the Scribes*, Mat. 9.4. He knew *Judas* would betray him, afore *Judas* had conceived the treason, *Joh.6.70,71.* He opened the secret counsels of God, foretold the future troubles of the *Jews*, persecutions of his Disciples, his own death and resurrection, the preaching of the Gospel, and gathering of his Church over the world, which are accomplished, and the resurrection of the dead at his return to the final judgement, which will be undoubtedly brought to pass in the day of the Lord: So that of him it is true which we read, *Dan.2.22. He revealeth the deep and secret things, he knoweth what is in the darkness, and the light dwelleth with him.*

Sect. 7. *Christ is Light in respect of truth and grace.*

6. By *Light* is meant *truth*, Isa.8.20. *To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them:* that is no truth in them, or no comfort to them, say others. *He that doth the truth*, saith Christ. *cometh to the light*, Joh.3.21. Light and truth are either the same, or very like, and helpfull to each other, *Psal.*43.3. *Oh send out thy light and thy truth.* Now light well agrees to Christ under this notion, sith he is *the way, the truth, and the life*, Joh.14.6. All his words were words of truth, his Gospel *the Gospel of truth*, Jam.1.18. Col.1.5. *If ye continue in my Word*, saith Christ, *Joh.8.31,32. then are ye my Disciples indeed. And ye shall know the truth, and the truth shall make you free.*

7. By *Light*, favour, and grace, and goodness, and love are meant; *Numb.* 6.25. *Job* 29.3 *Psal.*4.7. *Prov.*16.15. *In the light of the King's countenance is life, and his favour is as a cloud of the latter rain.* Lightsomeness in the face, is a sign of goodness and love in the heart; as on the other side, a lowring grim visage is a sign of a tyrannical and imperious spirit. Light is the most diffusive and communicative of all qualities, and so fitly resembles grace and love. And so it is said of Christ, *Psal.*45.2. *Thou art fairer then the children of men: Grace is powred into thy lips, therefore God hath blessed thee for ever*, Cant. 5.16. *His mouth is most sweet; yea he is altogether lovely*, 1 Pet.2.3. *If ye have tasted how gracious the Lord is*, Luk.4.18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And the eyes of all them that were in the Synagogue, were fastened on him: And he began to say unto them, This day is this Scripture fulfilled in your ears: And all bare him witness, and wondred at the gracious words which proceeded out of his mouth*, Vers.22. All his words, looks, deeds (except when he had to do with proud hypocrites, and incurably wicked persons) did evidence a dove-like spirit, harmeless, compassionate, kinde, patient, full of love and goodness. *He went about* like the Sun *doing good, and healing all that were oppressed of the Devil*, Act.10.38. And therefore in this respect is to be termed the *Light* by excellency. *The Word dwelt among us full of grace and truth. Of his fulness we have all received grace for grace. Grace and truth came by Jesus Christ*, John 1.14. 16,17.

2. This

2. This attribute of light is given to Christ, both in respect of his divine nature, in respect of which it is said, *Joh.*1. 4. *In him was life, and the life was the light of men*, and in respect of his humane, concerning which it is said, *Joh.*9.5. *As long as I am in the world, I am the light of the world*: Which I shall shew when I speak of his enlightening.

Sect. 8. *The Application in a double Use to see the estate of men without Christ, and to draw our eyes to him.*

For present we may hence infer, 1. That they who are unacquainted with Christ, are in darkness: *Ye were once darkness* saith the Apostle, *Eph.*5. 8. minding them of their estate antecedent to their being in Christ. A man without Christ preached and believed, is like a person in darkness. 1. He is in respect of his estate as a man in the dark, in that he cannot discern his own condition, how unclean he is, what danger is near him, what way to avoid it, what help to use. He that is out of Christ, and sees not by his light, discerns not the filth of sin, nor the keeneness of Gods anger, nor how to remove the one, or to asswage the other. 2. A man without the light of Christ, doth neither know God truly, nor his precepts or counsel, and so knows not how to address himself to God. nor how to observe Gods eye on him, nor what gifts he tenders to him, nor what directions he gives him. 3. A man without Christ his light, is like the *Syrians*, who were led to *Samaria* when they imagined they were in *Dothan*. It's easie for Satan or any deceiver to lead them hell-ward, when they pretend to direct them heaven-ward: Any cheat, any errour or delusion may be put on him, that wants Christ to be his light. 4. He that wants light from Christ, is as he that walks in the dark, one while he stumbles here, another time he wanders there: If he be in the way, yet it is more then he knows, and therefore is uncertain whether it be best to go forward, or backward, or stand still. How full of uncertainty have been the most witty Philosophers, the most skillfull Rabbins, the most acute Papists in their way, following their own reason, or tradition of men! How miserably do they stumble and fall, and hurt their souls! How sadly do they wander out of the way, when they think they are in it! 5. Want of light from Christ, leaves men in fears and perplexities what shall befall them. The light of Christ secures the soul, assures its happiness; but he that knows not the way of Christ, nor whereto it tends, is afraid of death and judgement to come, is doubtfull whether he have any interest in God, fears the mention of Hell, of the Devil, of the coming of Christ, turnes Quaker at the sight of an armed man, whines like *Adrian* the Emperour, when his soul was departing. 6. A man without the light of Christ, can do no spiritual work as he should. As he that is in the dark, can neither thresh corn, nor make his clothes, nor plow, nor sowe, nor do other necessary usefull works: So it is with him that's not enlightened by Christ; he can neither pray, nor praise God, nor do any other holy work, or manage any business that pertains to Gods glory, and Christs kingdome. A dark Dungeon is a miserable place to live in, and no less, or rather a thousand times more miserable is it, to be excluded from the light of Christ.

2. If Christ be light, then should our eyes be towards him. Light is attractive of our eyes: It is a pleasant thing to behold the Sun, It is that which

Infidels adore as God. Should not we magnifie the Lord Jesus as the Sun of Righteousnesse? Should not our eyes and our hearts be drawn after him? Sould not our souls adore him? He is the Son of his Fathers love, *Col.* 1.14. and should he not be of ours? The Church, the Spouse of Christ saith, *he is all desires*, *Cant.* 5.16. and so doth every soul that knows him. He is the highest born Prince, of great Majesty, of most noble disposition, of most loving nature, of incomprehensible beauty, of superlative power, of largest Empire, of most ample riches; there's not the thing to be named which is desirable, which is not Christs. Oh then, that we could fall in love with Christ, long after him, remember him with delight, hearken after all the tokens of his appearing, inquire into his walking places! Shall people travell far, throng much, be at much cost to see a gracious Queen? Shall besotted Papists, take a long and dangerous pilgrimage, to see Christs pretended vicar, though sometimes a most horrible monster, more like the Devil then Christ, and shall not our hearts travell after Christ, and converse with him? Sure no excuse will be taken, sith there can be no reason alledged for it, for those that dote on men and women, and gold, and pearles, and yet forget Christ; are inamoured on pictures, and neglect the living beauty of Heaven, the Lord of Glory. Be wise therefore, O ye Princes and people of the world, kiss the Son, worship, love, rejoyce in, wait on, follow the Image of the invisible God, the Heir of all things, in comparison of whom, let all sublunary beauties be as dirt, and all the precious things of the earth be as dung to you.

Christ the True Light.

SERM. II.

Joh. 1.9. *That was the true light, which lighteth every man that cometh into the world.*

Sect. 1. *Christ no counterfeit Light.*

HOw Jesus Christ is Light, hath been shewed, how he is the True Light, is next to be cleared. It is said of him, *whose Name is called the Word of God*, Revel. 19.13. *that he was called faithfull and true*, ver. 11. And in reference to him, it is said, 1 *Joh.* 2. 8. *The true light now shineth.* Now Christ is said to be the true light, 1. In respect of his being, which is usually termed Metaphysick truth. 2. In respect of his sayings, which is Logick or Moral truth.

In the first sort of truth Christ is said to be the true light, 1. To distinguish him from those which were counterfeits and feigned lights: For true is opposed to that which is only in pretence, but not really such. Our Lord Christ saith, *Joh.* 10.8. *All that ever came before me are thieves and robbers*; that is, were not true lights, meaning this not simply of all, not of *Moses*, of whom it is said, *Isa.* 63.11. *Then he remembred the daies of old, Moses and his people, saying, Where is he that brought them up out of the Sea, with the shepherd of his flock?* Nor of *David*, of whom it is said, *Psal.* 78.72. *That he fed Israel according to the integrity of his heart*: But of such as the Prophet *Zechariah* ch. 11.17. saith,

Wo to the idol shepherd that leaveth the flock. Such as were the false Prophets among the Jews, the Scribes and Pharisees, and Lawyers, in and afore Christs time, who instead of being sent by God, came of themselves, ran and he sent them not, yet pretended a Mission from God. In like sort *Paul* saith, 2 *Cor.*11. 13,14,15. *For such are false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ. And no marvell: for Satan himself is transformed into an Angel of light, therefore it is no great thing if his Ministers also be transformed as the Ministers of righteousnesse.* But the Lord Christ *came from the Father*, John 16.28. *was sent by him*, Joh.17.3. *He spake not of himself, but the Father which sent him, gave him Commandement what he should say and what he should speak: whatsoever he spake therefore, even as the Father said unto him so he spake*, Joh.12. 49,50. So that he was not a light by usurpation, imposture, disguise or transformation, but by a true Commission as *sealed by his Father*, Joh.6.27. *sanctified and sent into the world*, Joh.10.36.

Sect. 2. *Christ more then a typical Light.*

2. Christ is the true light in contradistinction to those, which were only Types or Shadows, representing Christ to come. The word [true] is used in this sense, *Heb.*8.2. *A Minister of the true Tabernacle*; that is, not only of that shadowy Tabernacle, which was only *a parable or figure for the time present*, as the expression is, *Heb.*9.9. but the reall Tabernacle, for an Image of which that Tabernacle was made. Again *Heb.*9.24. it is said, *Christ is not entered into the holyes made by hand, which were figures or antitypes of the true, but into Heaven it self*, where the holy place of the Tabernacle is made the antitype and representative, and Heaven the true holy place. In like manner there were lights in the Tabernacle, there were lamps and lights of pure oyl burning in the Tabernacle, there was fire at the Altar, which at first came down from Heaven, and *these were shadows of things to come, but the body is of Christ*, *Col.*2. 17. And in this sense also *truth came by Jesus Christ*, Joh.1.17. There is mention *of seven lamps of fire burning before the throne, which are the seven Spirits of God*, Rev.4.5. But this hinders not, but that Christ might be shadowed by the lamps in the Tabernacle, and the fire on the Altar, sith that which was signified by them, the inlightning the people of God, who are *the holy Priesthood* of God, and the making ready the Sacrifice that it might be accepted with God, was most truly verified of Jesus Christ, through whom we now *worship the Father in spirit and truth*, Joh.4.23,24. and our *spiritual sacrifices are acceptable to God*, 1 Pet.2.5.

Sect. 3. *Other Lights are no Lights in comparison of Christ.*

3. Christ is the true light comparatively, as being the chief light, in comparison of whom other lights are not to be so termed. 'Tis true, *John Baptist* is said to be *a burning and a shining light*, Joh.5.35. And *the word of the Prophets* is termed *a light shining in a dark place*, 2 Pet.1.19. And Christ saith of his Apostles, *Mat.*5.14. *they were the light of the world.* Yet they were as no lights in comparison of Christ, who *was in the bosome of the Father, and hath declared him*, Joh 1.18. as ἀυτόπτης, one that himself saw him, and who *received not the Spirit by measure*, and therefore *spake the words of God above others*, Joh.3.35. As in like manner we are lights, who now preach the Gospel, yet compara-

tively to the Apostles, who could say, *That which was from the beginning, which we have heard, which we have seen with our eyes, and our hands have felt of the words of life we declare unto you*, 1 Joh.1.1,3. we are but dark. *The Law was a light, and the Commandement was a lamp*, Prov.6.23. *Thy Word is a lamp unto my feet, and a light unto my path*, saith the Psalmist, *Psal.*119.105. Yet in comparison of *the Gospel of Glory of Christ, who is the Image of God*, 2 Cor. 4.4. it is scarce to be termed light, but as the Star-light is as no light when the Sun is risen, so *even that which was made glorious, to wit, the* giving of the Law, *had no glory in this respect by reason of the glory that excelleth*, 2 Cor.3.10. That is, in comparison of the Gospel, which is as *the day-star, and Sun-rising*, 2 Pet.1.19.

Sect. 4. *Christ the Original Light.*

4. Christ is the true light, as being the Original light, from whom other delegated lights, which are set up in Christs stead, as it is 2 *Cor.*5.20. do borrow their light. It is true, the Father of our Lord Christ, is termed *the Father of lights*, Jam.1.17. And Christ is light of light, light from the Father of lights, yet all is so fully invested in Christ, that he could say, *Joh.*16.15. *All things that the Father hath are mine.* And therefore he saith even of the holy Spirit himself, whom he calls *the Spirit of truth, that he shall not speak of himself: but whatsoever he shall hear, that shall he speak*, Ver.13. *And he shall glorifie me; for he shall receive of mine, and shall shew it unto you*, Ver.14. And when the Prophets *testified before-hand the sufferings of Christ, and the glory that should follow*, it was *the Spirit of Christ which was in them, that did signifie them*, 1 Pet.1. 11. And in like sort, when the Apostles, by their preaching, were lights of the world, yet they received from Christ that which they declared, 1 *Joh.*1. 2,3. And those Believers who were brought to the knowledge of Christ among the *Corinthians*, 2 *Cor.*3.3. are said to be *the Epistle of Christ ministred by the Apostles.* So that as the light of the Sun is the true light, because it is the fountain of light, the Moon and other Stars borrowing their light from it: in like manner Christ is the true light, as being he from whom the Prophets, Apostles, and holy Teachers derive their light, which they impart to the world.

Sect. 5. *Christ the perfect Light.*

4. Christ is the true light, that is, the most perfect light. [True] is taken for that which is perfect, which attains the end, to which nothing is wanting requisite to the use of riches, *Luk.*16.11. opposite to the Mammon of unrighteousnesse, which is defective, not sufficient to make a man happy. Now Christ is the true or perfect light, 1. Because he is the highest light, *the rising-Sun*, or *day-spring from on high*, or *the height*, to wit, of Heaven, *Luk.*1.78. A light placed on high, and that riseth from Heaven, is a greater light then a Beacon fired; and a Beacon on a hill fired, then a Bonfire in a low valley. The Original of Christ being a light, which came from God, that *was from above*, Joh.8.23. makes him the more conspicuous and greater light. 2. The light which is universal, is a more perfect light then that which is a light to one part onely, as the Sun is the most perfect light, because *his going forth is from the end of the Heaven, and his circuit to the end of it: and there is nothing hid from the heat thereof*, Psal.19.6. Now Christ is *the light of the world*, Joh.8.12. Not only

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the glory of the people of Israel, but also a light to lighten the Gentiles, Luk.2.32. Act.13.47. 3. That is the most perfect light, which is without any mixture of darkneſſe. Now Christ is light, and in him is no darkneſſe at all. *Lord*, said *Peter*, Ioh.21.17. *thou knoweſt all things.* Surely there was no errour in Christ, which might darken his underſtanding; or neſcience, which might diſable him from *inlightning thoſe, that ſit in darkneſſe*, and *guiding their feet into the way of peace*, Luk.1.79. which is the chief uſe of the heavenly light of Christ. 4. He is a perpetual light. *John was a light for a ſeaſon*, Ioh.5.35. he *was to decreaſe* in his luſtre and uſe, when *Christ was to increaſe*, Ioh.3.30. The Prophets and Apoſtles were lights in their time, but they had on earth their eclipſes, the Prophets could not alwaies declare the mind of God. *Nathan*, 2 *Sam.*7.3. *bid David do all that was in his heart*, and yet ver. 4. that night he had a countermand. *Eliſha* ſaid, 2 *Kings* 4.24. of the *Shunamite, her ſoul is vexed within her, and the Lord hath hid it from me, and hath not told me.* Prophetick light was not, as the Schoolmen ſaid truly, in them, in manner of a habit, which might diſpoſe them to reveal the mind of God at any time, but *holy men of God ſpake as they were carried or moved by the holy Ghoſt*, 2 Pet.1.21. And the Apoſtles did not alwaies ſpeak by the Spirit, *Peter was to be blamed when he compelled the Gentiles to live as do the Jews*, Gal. 2. 11,14. to him whom Christ ſaid, *Mat.*16. 18. *Thou art Peter, and upon this rock I will build my Church*, he after ſaid, ver. 23. *Get thee behind me Satan, thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.* But it was otherwiſe with Christ, his knowledge was habitual, alwaies ready in every thing he was to ſpeak to, never deficient, *he needed not that any ſhould teſtifie of man*, Ioh.2.25. *He ſpake what he had ſeen and heard*, Ioh.3.32. *we ſpeak that we do know, and teſtifie that we have ſeen*, ver.11. *He whom God hath ſent, ſpeaketh the words of God: for God giveth not the ſpirit by meaſure unto him*, ver.34. The Prophets and the Apoſtles were lights in their time: but their light is ſet, I mean their perſonal preaching ceaſeth. Zech.1.5. *Your Fathers where are they? And the Prophets, do they live for ever?* 2 Pet.1.14. *Knowing that ſhortly I muſt put off this my tabernacle, even as our Lord Jeſus Christ hath ſhewed me.* But of Christ it is ſaid, *Rom.*6.9,10. *Knowing that Christ being raiſed from the dead dieth no more, death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God*, Eph. 4. 8. *When he aſcended up on high, he led captivity captive, and gave gifts unto men*, ver.10. *He that deſcended, is the ſame alſo that aſcended farre above all Heavens, that he might fill all things*, to wit, with his light; as it follows, ver.11,12,13. *And he gave ſome, Apoſtles: and ſome, Prophets: and ſome, Evangeliſts: and ſome Paſtours and Teachers; for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Christ.* So that Christ is now not only a permanent *light*, but alſo more eminent, ſhining as he did on the earth to the Iews, ſo more gloriouſly, ſince his aſcenſion, to the Gentiles. And though *the man of ſin* hath much obſcured the light of Christ; and *the myſtery of iniquity that began to work in* Pauls *time hath prevailed, after the working of Satan with all power, and ſigns, and lying wonders*, yet *ſhall that wicked one be revealed, whom the Lord ſhall conſume with the Spirit of his mouth, and ſhall deſtroy with the brightneſſe of his coming*, 2 Theſ. 2. 7,8,9.

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And then shall Christ shine more gloriously in his day, and *with him the righteous shall shine forth as the Sun in the Kingdom of their Father*, Matth.13.43. And then shall the Lord be to them *an everlasting light, and their God their glory*, Isa. 60. 19.

Sect. 6. *Christ the effectual inlightning Light.*

Christ is the true light, that is, the effectual light, which doth indeed that which light is to do. As he is termed *the true bread which was from Heaven*, Ioh.6.32. *because he giveth life to the world*, ver.33. *He that eateth of this bread shall live for ever*, ver.58. And as he is termed *the true vine*, Ioh.15.1. Because he yeilds fruit as a vine, so is he termed the true light, because he doth inlighten effectually. *John* 8.12. *I am the light of the world, saith Christ: he that followeth me, shall not walk in darkness, but shall have the light of life.* Ioh. 12.46. *I am come a light into the world, that whosoever believeth on me should not abide in darkness.* There are lights, that like *ignis fatuus, foolish fire*, lead men into dark places, lakes and bogs, whereinto they that follow them perish: There are lights that for a while lead men in the way, and then soon go out, and so leave men in darkness and perplexity. But the Lord Christ leads alwaies in the right way, even in the way of life; neither is he ever extinguished, but so shines, as that whosoever follows him, shall be directed aright in his way, be *guided into the way of peace*, Luk.7.79. *With thee*, saith the Psalmist, *Psal.*36.9. *is the fountain of life: in thy light shall we see light.* There is an amazing light, that by its brightness, doth as it were strike dead, and cast down to the earth, *Revel.*1.16,17. When Christ appeared to *John* in his glory, and *his countenance was as the Sun shineth in his strength, upon the sight of him John fell at his feet as dead.* When *Saul* journied to *Damascus, about noon suddainly there shone from Heaven a great light round about him, so that he could not see for the glory of* the light, but was blind for some daies, *Acts* 22.6. 11. *Acts* 9.9. The Lord Christ is an excelling light, yet not striking dead, nor casting down, nor blinding, but rather an erecting light, a clearing light, a directing light, an enlivening, and inlightning light; which would lead me to the consideration of the way of Christs inlightning, but that somewhat more is to be said of the truth of Christ the light.

Sect. 7. *Christ was the true Light in respect of the truth of his words.*

2. Christ is the true light, in respect of his sayings, he delivered that which was truth, which is Logick truth, and the truth he spake according to his mind, which is moral truth. 1. He could freely say, *John* 8. 14. *Though I bear record of my self, yet my record is true: for I know whence I came, and whether I go.* Ver.16. *If I judge, my judgment is true: for I am not alone, but I and the Father that sent me.* Ver.17,18. *It is written in your Law, that the testimony of two men is true: I am one that bear witnesse of my self, and the Father that sent me beareth witnesse of me.* Ver.26. *He that sent me is true, and I speak to the world those things which I have heard of him.* Ver.28. *When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of my self: but as my Father hath taught me, I speak these things.* Ver.31,32. *If ye continue in my Word, then are ye my Disciples indeed, and ye shall know the truth, and the truth shall make you free.* Ver.40. *But now ye seek to kill me, a man that hath told you*

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the truth, which I have heard of God. Ver.45. *Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?* Joh. 10. 25. *The works that I do in my Fathers Name, bear witnesse of me.* Ver.37,38. *If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in him.* Joh.16.10. *The words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doeth the works.* In which speeches, our Lord Christ avers the truth of the light, that is Doctrine or Words he taught, in that they were received from God, and witnessed by him, which was proved, 1. By the works which Christ did; which were invincibly proved to be of God, by the greatnesse, frequency, freenesse, and goodnesse of them, being in oppositon to Satan, and with such evidence of all freedom from imposture and acquaintance with Satan, that even those who *followed not Christ, did in his Name cast out Devils*, Luk.10.49,50. And by this he refuted, *Luk.*11.19. the Pharisees, who imputed his casting out Devils, to an assistance of the Prince of the Devils. 2. By the concomitants and consequents of his lifting up, which was his death on the crosse, *Joh.*11.32,33. For, 1. The prediction of it, with the fulfilling thereof, shewed he spake from God, whose property it is to foretell future contingents as certain. 2. The things themselves proved him to come from God. 1. The wonderfull accidents that hapned at his death, *Mat.*27.54. the renting of the Veil of the Temple, and of the rocks, and the quaking of the earth, and opening of the graves, made the Centurion and his Souldiers say, *Truly this was the Son of God.* 2. His Resurrection, notwithstanding all the obstruction used by Pilate and the Jews, with the rising of many bodies of the Saints which slept, and appeared to many in *Jerusalem*, manifest by the many and undoubted signs thereof to many persons many times proves his descent from God. 3. The giving of the Spirit on the great day of Pentecost, in the sight of Proselytes from all Countries, which was also done by Apostles in other places, together with many Miracles in his Name, proved that he taught the truth he received from the Father. 4. The dispossessing of Satan of his Empire in the worship of Idols, and the giving of Oracles as from them, and the drawing of the Gentiles to him, as he foretold, *Joh.* 12. 31,32. in which was part of the *great mystery of Godlinesse*, 1 Tim.3 16. which we at this day see accomplished, together with many other Prophecies of the destruction of *Jerusalem*, as treading down of the Gentiles, the Preaching of the Gospel over all the world, the calamities of the Jews, the persecution of the Christians, with other things, *Matth.*24. *Luk.*21. and elsewhere, abundantly demonstrate that he was the true light which came down from Heaven, in respect of the Doctrine he taught, and words he spake.

His words also appear to be the true light, from the matter of them, and the ends whereunto they tend, and the effects of them. For, 1. The matter of them is pure like God, containing holy Precepts, not amorous Poems, or sophistical quirks of wit, or curious devices of art, or cunning maxims of State policy, or glorious atchievements of war, or any thing that tends to exalt man, but such Precepts and Revelations as make man spiritual, heavenly, wise, like unto God. There is nothing vain and fabulous, like to the frothy wit of men, nor deceitfull, like to the wily old Serpent, but solid and weighty, concerning peace with God, conversion unto

2 *Pet.*1.16.
1 *Cor.* 2.4.
2 *Cor.* 4.2.

him, denying our selves, taking up our Crosse, following of Christ in patience contentednesse, meeknesse, humility, and such like things, as shew faith in God, and hope of a reward in Heaven; all plain without flattery of men to induce them to follow him in hopes of earthly preferment, and worldly wealth, or pleasure, or praise of men, but the clean contrary: yet are they such things as, when declared, appear so necessary for sinners, so full of goodnesse, and congruity to Prophetical Predictions, that the conscience of men not lifted up with pharisaical conceits of self-righteousnesse, nor obstinately addicted to their own lusts, will assent to and embrace them. 2. The ends of them, and the effects, are the salvation of man, and the glory of God. All that Christ spake, it was to comfort the humble and afflicted soul, *Luk.*4.18. to ease the burthened, *Matth.*11.28. to direct them to God, to reform the evils in Gods worship, to take men off from covetousnesse, hypocrisie, and such evils as are pernicious, to believe in God, to love each other, to lay up our treasure in Heaven, not to be excessively carefull for the things of this life, with whatever else might bring men nigh to God, and alienate them from this present evil world. And accordingly so were and are the effects, regeneration or new birth, rejoycing in God, mortification of the deeds of the body, comfort in tribulation, a life of faith, love to the Brethren in Christ, and everlasting consolation, and good hope through grace. All which, with innumerable other Characters and Symptomes of Christs Doctrine and Testimony, do shew that he was the true light, and that what he spake to Pilate, *Joh.*18.37. was right, *To this end was I born, and for this cause came I into the world, that I should bear witnesse unto the truth: every one that is of the truth heareth my voice.*

Lastly, That in respect of his sincerity or moral truth he was the true light, it is manifest in that as he said to the Jews, he *sought not his own will, but the will of the Father which sent him*, Joh 5.30. *That he sought not his own glory*, Joh. 8.50. Which appears in that he sometimes forbad the spreading of his fame, withdrew himself when they would have made him King, *Joh.*6.15. was content to be deprived of ordinary conveniencies, *Luk.*9.58. In a word, *made himself of no reputation, or emptied himself, and took upon him the form of a servant, and was made in the likenesse of men, and being in fashion as a man, he humbled himself, and became obedient unto death, even to the death of the crosse*, Phil.2.7,8. that he might give Testimony to the truth.

Sect. 8. *Application by way of Vindication of our selves from the Accusation of Quakers, as if we denied the Light*, John 1.9. *and warning to shun false Lights.*

From that which hath been said, 1. It may appear, that those who go under the name of Quakers, do unjustly accuse publique Preachers, as if they did deny the true light, which inlightneth every man that cometh into the world; that they deny Christ the light: for so in their speeches and books they do frequently charge them. None that I have seen, is more profuse and frequent in these charges then G.F. that is, *George Fox*, in his *Catechism*, who saith, p.7 *That neither the Jews nor Christians, do believe in the light*, which *doth inlighten every man that cometh into the world, though they professe some of Christs and the Apostles words, which the Jews do not.* P.9. he saith, *Teachers by the will of man* (meaning publique Preachers in *England*) *and Professors say, that Christ*

doth

doth not inlighten every one that cometh into the world, and they deny Chriſt. P.13. *That none can confeſſe Chriſt, but who confeſſe the light which every man is inlightened withall.* But frequently in the ſame paper, he terms ſuch as acknowledge not the light, which he imagins every one hath, *Antichriſts*, *Deceivers*, *not Teachers of Chriſt*, *but deniers of him*, p.15. But this crimination is but the raving of men, that are uſed to make clamours and outcries without any proof. Though the text plainly enough diſtinguiſheth the light inlightening, and the light in every man, from that true light inlightning, yet they do not, or will not underſtand this difference, but confound the light inlightning (which is indeed Chriſt) with the light within each man, which they term Chriſt, and therefore make them that deny the light within, to be deniers of Chriſt; as if a man muſt deny the Sun to be light, who doth deny the light to be in blind *Bartimæus* his eyes. And yet we do not deny the light which is in every man that cometh into the world, only we deny the ſufficiency of it ſelf, without Scripture, preaching, and learning, to bring us to God, and to direct us in his worſhip, and to make known Chriſt to us, and the way of reconciliation and ſalvation by him. Again, becauſe we call the Scriptures a light, and the Preachers lights, therefore they exclaim againſt us as if we denied Chriſt the light, and the light within. Whereas there is no repugnancy between theſe: Chriſt is the chiefeſt and higheſt light, and yet the Law of God, the Scriptures, the Apoſtles are lights of the world. Would any man in his wits reaſon thus? The Sun is the great light in the Heavens, and the Sun inlightens the eyes, therefore he that calls the Moon a light, or a torch or candle a light, denies the Sun to be the light that inlightens all the world, and the light that is in mens eyes. Sure theſe men, while they thus, I cannot ſay argue, but clamour, give occaſion to ſober men, to queſtion whether they be not of thoſe that come into world without light, that have no light in them, ſith they cannot diſcern the want of reaſon in theſe ſottiſh ſpeeches, more ſuitable to idiots and children, then to men of ripe age. But I rather chooſe to pray God to give them light, then to upbraid them with their darkneſſe: and to acquit our ſelves from their charge, rather then diſcover their folly.

2. However it is neceſſary, that we be all warned to avoid falſe lights, and to make uſe of Chriſt the true light. There is much affectation and pretence of new light in theſe our daies. Nor is it to be denied, but that, through the bleſſing of God, much light, either new or newly appearing, hath ſhined forth: ſundry points in Divinity, ſundry texts of holy Scripture, have been lately more cleared then they were in former daies. Nevertheleſſe, it is to be heeded, that under pretence of new light, many vain fancies are vented and received, and that Satan hath prevailed with many to put darkneſſe for light, and light for darkneſſe. Of theſe none have more manifeſtly denied Chriſt, then thoſe that make a Chriſt within them the true light; and while they except againſt the light of the Scriptures, and the Word preached, under pretence of Chriſt being the Word, they put darkneſſe for light, in that they make the natural light in each man, which is but darkneſſe in ſpirituals, as if it were to be heeded as mens rule in all ſorts of duties, and knowledge of the things of God. Doubtleſſe ſuch men do really deny Chriſt, who deny the words of Chriſt to be their Rule: *He that rejecteth me, and receiveth not my words, hath one that judgeth him*, ſaith Chriſt, *John* 12.48. And where to find

Christs words if not in Scripture I know not, which while men leave, and deny to be the Gospel, but direct men to the light within them, and call that the Gospel, they do plainly reject Christ the light, and follow the false light of mens vain imaginations; nor can it be expected but that they should walk in darkness, and stumble and fall to their destruction. Be perswaded therefore as you desire your safety, to make use of Christ the true light indeed, not in that sense in which Fanaticks call Christ the light in them, which is not the true Christ or true light (who is in heaven, but shines forth in the Scriptures, and the explaining and preaching the doctrine which is contained in them) but a meer phantasme or foolish fire, which serves not to guide but to delude men. The same is to be said of them that follow Ecclesiastick traditions unwritten, Popes determinations, Prelates, and Councils Canons, Fathers sayings, as their light: Concerning all whom it is true, that there is no light in them, that they are not derived from Christ the true light, except they agree with the words of Christ in the holy Scripture, whereby the true light doth enlighten, as is to be shewed in the next point to whch I proceed.

Christ the Enlightening Light.

SERM. III.

Joh.1.9. *That was the true light, which lighteth every man that cometh into the world.*

Sect. 1. *Christ enlightens all things with their natural light, as Creator.*

THe next point is, that Christ Jesus is the enlightening light. *The day-spring from on high* saith *Zacharias*, Luk.1.79. *hath visited us, to give light to them that sit in darkness, and the shadow of death*, Luk.2.32. *Simeon* terms him *a light to lighten the Gentiles*. For explication of which, it will be requisite that I shew, 1. With what light Christ doth enlighten. 2. Whence it is. 3. By what meanes he doth enlighten. 4. Why he doth enlighten.

1. The light with which Christ doth enlighten is manifold: 1. There is a bodily light in inanimate bodies, such as are the Sun, and Moon, and Stars, of which *Moses* saith, *Gen.*1.16. *And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the Stars also: And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.* And it is said, *Psal.*33.6. *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.* 2. There is a natural light of creatures, which have sight to discern what is convenient for them, and accordingly do move towards that which agrees with their nature, or remove from that which they discern inconvenient to them. Of the light or life of these beings, it is to be conceived that *the word which was in the beginning with God*, was the cause, according to that of the Evangelist, *Joh.*1.3. *All things were made by him, and without him was not any thing made that was made.* 3. There is a rational light of men, whereby they are able to judge of what in duty they do or omit, and have a conscience or privity to their own actions as either right or wrong. And of this also Christ is the efficient, as the words following

following *Joh.*1.4. import, *In him was life, and the life was the light of men.* All these sorts of light the *word* enlightens with, as Creatour; it being said of him, *That by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him. And he is before all things, and by him all things consist,* Col.1.16,17. And to like purpose it is said, *Heb.*1.2,3. *By whom also he made the worlds, and upholding all things by the word of his power.*

Sect. 2. *Christ enlightens the world with the knowledge of God, as the Prophet of the Church.*

There are other sorts of light which are from Christ, as his Fathers Officer sent into the world, and anointed for the recovery of man fallen by sinne. 1. There is *the light of the knowledge of the glory of God*, which is by *the enlightening that is in the face or person of Jesus Christ*, as *Paul* expresseth it, 2 *Cor.* 4.6. Whereby it is that *we see as through a glass the glory of the Lord with unveiled face*, 2 Cor.3.18. Not as it was with *Israel*, when *they could not look on Moses without a veil over his face*, as it is *ver.*7.13. Till Christ appeared in the flesh, the *Gentiles* were darkness. *Paul* saith of the *Galatians*, Gal.4.8. *Howbeit then when ye knew not God, ye did service unto them which by nature are no Gods.* Of the *Ephesians*, *Ye were once darkness, but now are ye light in the Lord*, Eph.5.8. Of the *Corinthians*, *Ye know that ye were Gentiles carried away unto these dumb Idols, as ye were led*, 1 Cor.12.2. The *Jews* also had *their minder blinded, the vail remained untaken away in the reading of the old Testament, which vail is done away in Christ*, 2 Cor.3.14. The being of the true God was so little known to the *Gentiles*, till Christ appeared to be a light to the *Gentiles*, that they were not only *without God in the world*, Eph.2.12. Insomuch that the *Athenians* themselves, sensible of their ignorance of him, inscribed their Altar thus, *To the unknown God*, Act.17.23. confessing God was unknown of them: But they were also so vain in their imaginations, that they imagined those things to be Gods which were no Gods, but creatures made to serve them, *being imparted unto all nations under the whole heaven by God*, Deut.4.19. Yea and under divers resemblances, the meaner sort of living creatures, *Rom.*1.23. And dead men, and Devils, 1 *Cor.*10.20. And for the *Jews*, they understood not the counsel of God in giving of the Law, and the appointing sacrifices and ceremonies; till by the light of Christ the end of these things was revealed. But the *only begotten Son which is in the bosome of the Father, he hath declared God*, Ioh.1.18. revealing his true being, and thereby undeceiving the *Gentiles*, and his counsels in the giving of the Law, and appointing the legal worship, and thereby hath enlightened the *Jews*. And this enlightening is proper to him who tells us, *Mat.*11.27. *All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him.* This light is derived from Christ as the great Prophet of the Church of God.

Sect. 3. *Christ as high Priest enlightens with the light of peace and joy in God*

2. There is a light of peace with God, which is by Christ, who *is our*

peace, reconciling both Jews and Gentiles in one body by the cross, having slain the enmity thereby, Ephes.2.14.16, This is that peace which Christ calls *his peace,* which he promiseth to his Apostles, *Joh.* 14.27. where he saith, *Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you, let not your heart be troubled, neither let it be afraid.* And again, *Joh* 16. 33. *These things have I spoken unto you, that in me you might have peace, in the world ye shall have tribulation; but be of good cheer, I have overcome the world.* So that this light of peace with God, begets the light of peace and joy in the hearts of those that are Christs; insomuch that *being justified by faith, and having peace with God through our Lord Jesus Christ, they rejoyce in the hope of the glory of God, and not only so, but they glory in tribulations also,* Rom. 5.1,2,3. *This peace of God which passeth all understanding, keeping as a guard their hearts and mindes through Christ Jesus,* Phil.4.7. Hence it hath come to pass, that even when *the wicked are driven away in their wickedness as with a storm,* yet *the righteous hath hope in his death,* Prov.14.32. As *Oecolampadius* when his light failed him near his death, told them about him, *that he had light enough within him.* Hereby the holy Martyrs and Confessors when the heavens were black over them, the rage, frowns, threats, tortures of tyrants, violently rushed upon them; yet stood unmoved without being shaken by any terrour or grief from them. *Who shall separate us* saith *Paul,* Rom.8.35,36,37,38, *from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more then conquerours through him that loved us. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* This light is derived from Christ, as the high Priest of the people of God.

Sect. 4. *Christ as King of Saints, enlightens with the light of glory.*

3. There is yet a higher and more illustrious light from Christ, to wit the light of glory, which is termed by the Apostle *Paul,* Col.1.12. *the inheritance of the Saints in light,* and by our Lord Christ, *Joh.*8.12. *the light of life,* which is that *eternal life,* which is said to be *the gift of God through Jesus Christ our Lord,* Rom.6.23. This is that blessed light of *the new Jerusalem, which hath no need of the Sun, neither of the Moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof, and the nations of them that are saved shall walk in the light of it,* Rev.21.23,24. Of this light the glorified Saints shall be fully partakers at the resurrection, when *the righteous shall shine forth as the Sun in the Kingdome of their Father,* Mat.13.43. *Their vile body, or body of debasement, shall be changed by the Lord Jesus Christ, that it may be fashioned like unto his glorious body,* Phil.3.21. which is now more glorious then it was on the Mount, *Mat.*17.2. and yet then *he was transfigured, and his face did shine as the Sun, and his raiment was white as the light.* And for their spirits, doubtless they shall then have farre greater light. *Now we see through a glass darkly, or in a riddle, but then face to face: Now I know in part, but then shall I know even as also I am known,* 1 Cor.13.12. *They are before the throne of God, and serve him day and night in his Temple, and he that sitteth on the throne shall dwell among them, they shall hunger no more, nor thirst any more, neither shall the Sun light*

light on them, or any heat. For the Lamb which is in the midſt of the Throne, ſhall feed them, and ſhall lead them unto living fountains of water, and God ſhall wipe away all tears from their eyes, Rev.7.15,16,17. *And there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain*, Rev.21.4. No night, or gloomy day, but perpetual light and ſerenity, *everlaſting joy ſhall be upon their heads*; all clouds of fear, ſorrow, ignorance, deſpair, diſquietneſſe ſhall fly away. And this light ſhall be from Chriſt as the King of Saints.

Sect. 5. *Chriſt inlightens by his natural Power, as Gods Son, and by his ſpecial Commiſſion, as ſent of God.*

2. The natural light that all creatures have in their ſeveral kinds, is from that natural power which Chriſt Jeſus hath as the Son of God, by *whom he made the worlds, who being the brightneſſe of glory, and the charakteo or expreſſe Image of his perſon or ſubſtance, bears or upholds all things by the word of his power*, Heb.1.2,3. To this purpoſe tends the ſpeech of Chriſt, *Joh.5.17. My Father worketh hitherto and I work*, from whence the Jews gathered, that he *termed God his own Father, making himſelf equal with God*, ver. 18. to which Chriſt anſwers, ver.19. *Verily, verily, I ſay to you, the Son can do nothing of himſelf, but what he ſeeth the Father do, for what things ſoever he doth, theſe alſo doth the Son likewiſe.* Which ſhew that Chriſt aſſerted a coworking with his Father in all his works, and power anſwerable to it. The light of knowledge of God and his counſel, of peace, and joy, and comfort, of glory and everlaſting bleſſednesſe, the Lord Chriſt communicates, as by ſpecial Commiſſion delegated by his Father, *ſealed, ſanctified, and ſent into the world*, whereby he was made *the light of the world*, according to what he ſaith, *Joh.9.5. As long as I am in the world, I am the light of the world.* And ver.39. *For judgment am I come into this world, that they which ſee not, might ſee, and that they which ſee, might be made blind.* The adminiſtration of the affairs belonging to the Kingdom of God, was committed to him for inlightening, governing, protecting, delivering, raiſing up from the dead, and advancing his Church, ſubduing the devils, reproving and condemning oppoſers of his Doctrine and work, judging all in his great day. *All things*, ſaith he, *Mat.11.27. are delivered unto me of my Father*, Joh.5.20. *For the Father loveth the Son, and ſheweth him all things that himſelf doeth: and he will ſhew him greater works then theſe, that ye may marvell. For as the Father raiſeth up the dead, and quickneth them, even ſo the Son quickneth whom he will. For the Father judgeth no man: but hath committed all judgment unto the Son*, Mat. 28.18. *All power is given unto me in Heaven and in earth.* By reaſon whereof, and his being made man to do this work, he is ſaid *to come down from Heaven, not to do his own will, but the will of him that ſent him*, Joh. 6.38. And it is ſaid by *Zacharias*, Luk.1.78. *The day ſpring from on high hath viſited us, to give light to them that ſit in darkneſſe.*

Sect. 6. *Chriſt inlightens by his Preaching, Example, Spirit, Apoſtles now in this time, by his Power and Glory in the world to come.*

3. The inlightening with the later ſorts of light, imparted by Chriſt as ſent into the world, is from him in this time now, or in the world to come. That inlightening which is now in this time, is either by himſelf or his Deputies, immediately, or by mediation of others. 1. Chriſt *in the daies of his fleſh*, or

As it is expressed *John* 9.5. *As long as he was in the world, was the light of the world.* 1. He was the light of the world by his preaching, wherein he was as the Sun, still moving and inlightening all sorts, and in all places taking occasion to preach the Gospel of the Kingdom of God, to the poor and all sorts of people who resorted to him. After his temptation he *went about all* Galilee *teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people*, Mat.4.23. When he preached in the house, there was such resort to him, that his Mother and Brethren could not come at him by reason of the presse, but stood without desiring to speak with him, but he preferred the work of teaching the people, before private conference with his Mother, *Mat.* 12.47,48,49,50. No sooner was he got out of the house, and come to the sea side, but *great multitudes were gathered together unto him, so that he went into a ship and sate, and the whole multitude stood on the shore, and he taught them many things by Parables*, Mat.13.1,2,3. After he had been in a desert a while, *when he came out, seeing much people, was moved with compassion toward them, because they were as sheep not having a Shepherd, and he began to teach them many things*, Mark. 6.34. He was wont to go to the Mount of Olives to pray, *Luk.*22.39. *And early in the morning he came again into the temple, and all the people came unto him, and he sate down and taught them*, Joh.8.2. When he was in the way travelling, when he was at meales, he was still teaching his Disciples, or those that were with him. He neglected eating, to prosecute the work of winning souls, and lightening them by his preaching. And this he counted his meat, as he told his Disciples, *Joh.*4 34. *My meat is to do the will of him that sent me, and to finish his work.* By this means the *people which sate in darkness saw great light: and to them which sate in the region and shadow of death, light sprang up*, Mat. 4. 16. Thus Jesus Christ *hath abolish.d death, and brought immortality and life to light by the Gospel*, 2 Tim.1.10.

2. Christ was a light also by his Example. Good example doth inlighten men, not only directing, but also provoking others to follow their steps. Men as they are sociable, so they love to do as they see others do. Hence it is that they live as much by examples as by Precepts. Wherefore saith Christ, *Mat* 5. 16. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* Now of all the examples that ever were, there was none more illustrious then Christs: None so full of love, goodnesse, meeknesse, patience, humility, contentedesse, obedience, innocence, quietnesse, holy zeal, courage, diligence in his work, self-denial, heavenlynesse, faith, hope in God, and whatever else is amiable and imitable. *He went about doing good, and healing all that were oppressed of the Devil*, Act.10 38. *He did no sinne, neither was guile found in his mouth; when he was reviled, he reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously*, 1 Pet.2.22,23. *The zeal of Gods house did eat him up*, Joh.2.17. *It was his meat do do the will of him that sent him, and to finish his work*, Joh. 4.34. *He was the good Shepherd, that laid down his life for his Sheep*, Joh.10.11. *Having loved his own which were in the world, he loved them to the end*, Joh.13.1. *Though he were their Lord and Master, yet he washed his Disciples feet*, ver.13,14. *Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich*, 2 Cor.8.9. *Being in the form of God, he made himself of no reputation, but*

took

took upon him the form of a servant, and was made in the likeneſſe of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse, Phil.2.6,7,8. *He pleased not himself, but as it is written, the reproaches of them that reproached God, fell on him*, Rom.15.3. *The Son of man came not to be ministred to, but to minister, and to give his life a ransome for many*, Mat.20.28. In all these things, and in all other his words and deeds he did shine forth so clearly, that even his enemies could not but acknowledge him to have been a holy and just person: even *before* Pontius Pilate *he witnessed a good confession*, 1 Tim.6.13. that *Pilate* who condemned him, yet acquitted him from fault, and the malefactor that suffered with him testified, that he had done *nothing amisse*, Luk.23.4,14,41.

3. Christ did inlighten *now in this time*, as the expression is, *Mark*.10.38. after his resurrection *until the day in which he was taken up, by giving Commandments through the Holy Ghost unto the Apostles whom he had chosen, to whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them fourty daies, and speaking of the things pertaining to the Kingdom of God*, Act.1.2,3.

2. After his departure out of the world into Heaven, he was and is an inlightening light, now in this time mediately. 1. By sending of the Holy Spirit, whom he promised *to send to the Apostles from the Father, even the Spirit of truth, which proceedeth from the Father, and that he should testifie of him*, Joh.15.26. *And guide them into all truth: that he should not speak of himself, but whatsoever he should hear, that he should speak, and would shew them things to come: he should glorifie Christ, for he should receive of his, and should shew it to the Apostles, that all that the Father had were his, and therefore he said, he should take of his, and shew it to them*, Joh.16.13,14,15. Which was accordingly accomplished when the holy Spirit was given to them, and those Prophets, and other Teachers, whom Christ gave to his Church, were endued with the Holy Ghost after his ascension. To whom and to the rest of Believers, the *holy Spirit is given as the earnest of their Inheritance, and thereby the eyes of their understanning are inlightened, that they may know what is the hope of his calling, and what the riches of the glory of his Inheritance in the Saints*, Eph.1.14,18. *Who receive not the spirit of the world, but the Spirit which is of God, that they might know the things which are freely given them of God*, 1 Cor.2.12. *Because they are Sons, God sends forth the Spirit of his Son into their hearts, crying Abba Father*, Gal.4.6.

2. By the sending of Apostles and other Teachers into all Nations, of whom in that respect he said, *Mat.5.14,15. Ye are the light of the world. A City that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Ephes.3.8,9.* Paul saith of himself, *To me is this grace given*, to inlighten *all men*, as the word φωτίσαι signifies, being the same which is used *Joh.* 1. 9. And indeed, Christ *when he ascended up on high, led captivity captive, and gave gifts to men, some Apostles, and some Prophets: and some Evangelists: and some Pastours and Teachers*, Eph.4.8,11. who were Angels of light, and being placed on high hills, in great Cities, and on Candlesticks in many Churches, were eminent lights in the world. So that was said of the Heavens, *Psal.*19.4. was verified of them, *Their sound went into all the earth, and their words unto the ends of the world*, Rom. 10.18. By which light the unfruitfull works of darkneſſe, to wit, the vices

of the powers of darkneſſe, in their Idolatries and other wickedneſſe, was diſcovered, and innumerable ſouls brought out of the power of darkneſſe into the Kingdom of the Son of God. From whoſe light ſucceeding Teachers, by preaching the Goſpel, and baptizing Believers, which the Ancients called inlightening, many millions of people through the Romane Empire, and other parts of the earth, became Chriſtians, and were added to the Children of light: and theſe Teachers are termed *Starres in Chriſts right hand*, Rev. 1.20.

Laſtly, *In the world to come*, as the phraſe of Chriſt is, *Mark.* 10.30. *As the lightning that lighteneth out of the one part under Heaven, ſhineth unto the other part under Heaven: ſo ſhall alſo the Son of man be in his day*, Luk. 17.24. Then ſhall he put on his glorious apparel, and deck himſelf with light as a garment, and being attended with all the Angels of light, ſhall come in the glory of his Father, and raiſe up the bodies of all the Children of light, and bring them to the light; ſo as that thoſe eyes which were boared out for acknowledging him, ſhall ſee him riding on the clouds of heaven triumphantly, and they themſelves *ſhine as the Sun in the Kingdom of the Father*. And then he ſhall be our noon-light, *we ſhall know as we are known*, 1 Cor. 13.12.

Sect. 7. *Chriſt inlightens by reaſon of his own luſtre, and his Fathers deſign to to ſhew him to the world.*

The Reaſons why Chriſt is thus an inlightening light, are 1. From his own property; he being light of himſelf, is as all light is, apt to communicate his light to the world. As the property of the fire is to burn, and the property of water to moyſten, ſo it is the property of light to ſhine forth: Nothing is more diffuſive of it ſelf, and apt to ſhew it ſelf to others, then light: Darkneſſe hides things, but light makes them appear. As the Prince of darkneſſe diſguiſeth himſelf, puts on the form of a Serpent, or *Samuel*; loves to act in the night, to keep men in ignorance and blindneſſe, it being the way moſt agreeable to his Kingdom, which is the Kingdom of darkneſſe: ſo the Lord Jeſus, the Lord of glory, loved the light, his Kingdom being the Kingdom of light. His birth was manifeſted by a Starre, *Mat.* 2.2. he being *the Star that ſhould come out of Jacob*, as *Balaam* foretold, *Numb.* 24.17. And *there was darkneſſe over all the Land at his death, ſo that the Sun was darkned*, Luk. 23.44,45. Which ſhewed that then the Sun of righteouſneſſe was eclipſed. His preaching was in the light, *I ſpake openly*, ſaid he, *Joh.* 18.20. *to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews alwaies reſort, and in ſecret have I ſaid nothing*. His life and practice alſo was ſo illuſtrious and open, that he could boldly appeal to his adverſaries own teſtimony of him, *Which of you convinceth me of ſin?* Joh. 8.46.

2. Chriſt was the true light inlightening the world by his Fathers ſpecial deſign, 1. Out of ſpecial love to his people, for whoſe ſake *Chriſt was anointed to preach the Goſpel to the poor, ſent to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed*, Luk. 4.18. According to the Prediction, *Iſa.* 60.1,2,3. *Ariſe, be inlightened, for thy light cometh, and the glory of the Lord is riſen upon thee. For behold, the darkneſſe ſhall cover the earth, and groſſe darkneſſe the people: but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee. And the Gentiles ſhall come to thy light, and Kings to the brightneſſe of thy riſing*. Which is

is applied thus by *Paul*, *Ephes.* 5. 14. *Wherefore he ſaith; Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.* 2. Out of ſpecial affection to Chriſt. *For the Father loveth the Son, and hath given all things into his hand*, Joh. 3. 35. *For the Father loveth the Son, and ſheweth all things that himſelf doeth. For as the Father raiſeth up the dead, and quickneth them: even ſo the Son quickneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him*, Joh. 6. 21, 22, 23. To this end it was that *the Word was made fleſh, and dwelt among men, (and they beheld his glory, the glory as of the only begotten of the Father) full of grace and truth*, John 1. 14. And to this end did he appear to *John*, *Revel.* 1. 13. *clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as ſnow, and his eyes were as a flame of fire. And his feet like unto fine braſſe, as if they burned in a furnace; and his voice as the ſound of many waters. And he had in his right hand ſeven Starres: and out of his mouth went a ſharp two-edged Sword: and his countenance was as the Sun ſhineth in his ſtrength*, ver. 14, 15, 16. His laſt *glorious appearing*, as it is termed, *Tit.* 2. 13. ſhall be *with his mighty Angels in flaming fire*, 2 Theſ. 1. 7, 8, 10. *When he ſhall come to be glorified in his Saints, and to be admired in all them that believe, God having highly exalted him, and given him a Name which is above every Name: that at the Name of Jeſus every knee ſhould bow, of things in Heaven, and things in earth, and things under the earth: And that every tongue ſhould confeſſe, that Jeſus Chriſt is the Lord, to the glory of God the Father*, Phil. 2. 9, 10, 11.

Sect. 8. *Application by way of Inference, that we are to bleſſe God for Chriſts inlightening, and all that are Chriſts, are Children of Light.*

From that which hath been ſaid, it follows 1. That there is much cauſe that we ſhould bleſſe God for this incomprehenſible benefit to men, eſpecially us Gentiles, of raiſing up Chriſt to be the inlightening light of the world. Sure all light which ſhews to inlighten, and not to amaze, is a great gift. They that have been long blind, or kept in darkneſſe, and after recover their ſight, and ſee the light, how are they over-joyed! When *blind Bartimæus received his ſight, he followed Chriſt glorifying God*, Luk. 18. 43. And ſhall not we glorifie God, who receive light from Chriſt, not only to follow him in the way in which he travelled on earth, but alſo in the way in which he paſſed into glory? We ſometimes ſeem to wiſh, that God would ſend us the light of Heaven, and will we not praiſe God who hath ſent his Son from Heaven to be the true inlightening light to guide us to Heaven? *Zacharias* bleſſed God, *that by his tender mercy the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſſe, and in the ſhadow of death, to guide our feet into the way of peace*, Luk. 1. 78, 79. *Simeon* deſired to live no longer, after his meeting with Chriſt in the Temple, but *bleſſed God that his eyes had ſeen his ſalvation, which he had prepared before the face of all people, a light to lighten the Gentiles, and the glory of his people Iſrael*, Luk. 2. 28, 29, 30, 31. Herein we are bound to imitate them, and to be inlarged in our bleſſing God, and glorifying him for this great injoyment of the true inlightening light.

2. Sith Chriſt is the inlightening light, they that are Chriſts *are Children of*

the light, and of the day, not of the night or darkneſſe, 1 Theſ.5.5. They therefore that abide in darkneſſe, and walk in darkneſſe, have no communion with Chriſt. *For what fellowſhip hath righteouſneſſe with unrighteouſneſſe? And what communion hath light with darkneſſe? And what concord hath Chriſt with Belial?* 2 Cor.6.14,15. Now *he that hateth his Brother, is in darkneſſe, and walketh in darkneſſe, and knoweth not whether he goeth, becauſe that darkneſſe hath blinded his eyes*, 1 Joh.2.11. And what is their practice, but practice of hatred of their Brethren, whoſe tongues are ſtill venting reviling ſpeeches againſt their Brethren, as not in the light, becauſe they confeſſe ſin in themſelves, and make not the light in their own conſciences a ſufficient light to guide them, but follow the light of the holy Scriptures? Surely theſe are not in the light, who are ſo full of ſelf-boaſting of their own perfection, and Phariſee-like, deſpiſing others. Were we in errour, yet *in meekneſſe thoſe that oppoſe themſelves ſhould be inſtructed*, 2 Tim.2.25. *if God peradventure will give them repentance to the acknowledging of the truth.* Wherein they failing and following the Prince of darkneſſe in *railing accuſations*, Jude 9. ſhew themſelves not to be in the light of which they brag, but in darkneſſe. And ſo likewiſe they do in not coming to the light of the Scriptures taught by Preachers, whom they contemptuouſly term Prieſts. Herein alſo they ſhew themſelves not to be children of the light, in that they will not diſcloſe plainly what they hold, but hide their opinions in cloudy miſty expreſſions; and when by quiſtions put to them, there is endeavour to find them out, they ſhift in anſwering, and fall to reviling. In a word; all that walk in hatred, pride, ignorance, intemperance, uncleanneſſe, deceit, and ſuch like evils, ſhew they are not in the light, nor have communion with Chriſt, but abide in darkneſſe. You that would approve your ſelves to be in Chriſt, muſt *caſt away the works of darkneſſe, and put upon you the armour of light, and have no fellowſhip with the unfruitfull works of darkneſſe, but reprove them rather*, Rom. 13. 12. Epheſ.5.11. But of this more in that which follows.

Men coming into the world need Light from Chriſt.

SERM. IV.

Joh.1.9. *That was the true light, which lighteth every man that cometh into the world.*

Sect. 1. *The neceſſity of Chriſts Enlightening is aſſerted, becauſe of the blindneſſe which is in all at birth.*

Coming into the world hath a double ſenſe, either entering on ſome action or buſineſſe among men, or ſhewing themſelves among men; and ſo falſe Prophets are ſaid to come into the world, or *to go out into the world*, 1 Joh. 4.1. And in this ſenſe it is a truth, that Chriſt *coming into the world as a Prophet*, Joh.6.14. was *the true light inlightening*: But I gave Reaſons againſt this ſenſe, *Serm.1. Sect.1.* Or *coming into the world* is meant of humane birth, in the ſame ſenſe in which it is ſaid, that *a man is born into the world*, Joh.16 21.

which

which I conceive meant by Christs *going forth from the Father, and coming into the world*, Joh.16.28. And *his coming into the world*, Heb.10.5. *Grotius* it is true, *annot.* on *Joh.*1.9. argues from the distinction *of being born and coming into the world*, Joh.18.37. that the coming into the world, is still by shewing himself to the world: But that is not cogent, sith the same thing may be meant by two expressions. But however it be meant, when it is said of Christ, that he came into the world, yet here, where it is said of man coming into the world, must be meant of humane birth, which seems most probable for the reasons given before, and accordingly, this point is thence deducible, *That every that comes into the world, needs light from Christ.* Which position is true, 1. Because every man is born destitute of spiritual light in the things of God, concerning his duty and the way of salvation. 2. Because every man is liable to death and trouble, and wrath, and evil from God, as he is born into the world: and Christ came a light into the world, to remove both these sorts of darkness, and none else can do it. The former of these is to be the more fully confirmed, because it overthrows the main position of the Quakers, that *every man hath a light within him sufficient to guide him, so as that following it, he may please God, and be saved without the light of Scripture, or preaching of publique Teachers.* And it also confirms the Doctrine of Original corruption, and particular effectual converting grace, against universal sufficient grace, and power of freewill, in the state man is in before conversion, which Papists, Arminians, Socinians, Freewillers maintain, and the perfection and merit which after conversion Papists and Quakers do assert.

Sect. 2. *Universal corruption at birth, is proved from* Joh 3.6.

I shall begin with the words of Christ, *Joh.* 3.6. *That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit.* To understand the force of the argument from hence, it is to be considered, that Christ useth these words in his conference with *Nicodemus*, as a reason of the necessity of new birth *by water and the Spirit, that a person may enter into the Kingdom of God. The Kingdom of God* meant *Joh.*3.3,5. is to be understood of the Kingdom of glory, or that state of everlasting happiness, which none but those that are clean, sincere and really holy, shall ever be admitted to: in which sense it is taken, when conversion, obedience, humility, and such like qualifications are prerequired to it, and it annexed to them, as *Mat.*5.3,10, 20. & 7.21. & 8.11. & 18.3. & 19.14, 23, 24. & 21.31. *Mark.*9.47. & 10.14, 15,23,24,25. *Luk.*6.20. & 13.28,29. & 18.16,17,24,25. *Act.*14.22. 1 *Cor.*6. 9,10. & 15.50. *Gal.* 5. 21. 2 *Thes.*1.5. 2 *Tim.* 4. 18. *James* 2.5. 2 *Pet.*1.11. The visible Church doth admit into it many that are proud, and impure in heart, and therefore the qualifications of holiness and purity here prerequired are not necessary for entrance into it. Whence it follows, that the new birth prerequired as necessary, *Joh.*3.3,5. is of the inward man, to that reall holiness which is opposite to uncleanness or unholiness which was in the first birth; and consequently, when it is said, *That which is born of the flesh, is flesh*, must be thus expounded, impure and sinfull, or vitious, according to that sense which the term hath, *Gal.*5.16,17,19,24. which is confirmed by the opposition in the other part of the verse, *That which is born of the Spirit, is Spirit:* For as *to be Spirit*, is meant of true and reall holiness, which is

the genuine fruit and effect of being born of the Spirit; so the *being flesh* which is the consequent of *being born of the flesh*, that is by humane generation, *Joh.*1.13. must be meant of sinfull and impure corruption. They that expound it only of *doing the actions of natural life without sin, or of meer weakness without sinfulness, such as was in Eve before she sinned*, reach not to the scope and force of Christs reason; for in respect of these there's no necessity of new birth, for entrance into the kingdome of God. A person may do the actions of a natural life, and be weak without sin, and yet not for that reason excluded out of the kingdome of God. A person may be spirit, and yet flesh in that sense, that is weak, and do the actions of a natural life; whereas here he that is flesh, is opposed to him that is spirit, and therefore natural life or infirmity without sin is not all that is meant by *flesh*; there's praviry and impurity of minde expressed by *flesh*, as well as naturality or infirmity. It is true by *flesh and blood*, 1 Cor.15.50. *which cannot inherit the kingdom of God*, is meant a humane body in its weakness and imperfection. But thus in this life, they that are born of the Spirit are flesh, whereas Christ saith, *he that is new born of the Spirit is Spirit*; and the new birth which makes us no longer flesh and blood in that sense, is not *the birth of water and of the Spirit* mentioned, *Joh.* 3. 5. but *the power of God, by which he will raise us up*, 1 Cor.6.14. *the birth of water and of the Spirit*, Ioh.3.3,5,6. is here in this life, the other is not till the resurrection: therefore the same is not meant by *flesh and blood*, 1 Cor.15.50. And *flesh*, Ioh 3.6. but in the one place that weakness is meant which is removed by the power of God, and the voice of Christ at his coming to judgement; the other that sinfull blindeness, ignorance, concupiscence, which is consequent on humane generation, and is removed by the preaching of the Gospel made effectual by the Spirit of God: Whence I argue, If *that which is born of the flesh* by humane generation, be *flesh* that is corrupt, ignorant, depraved with proneness to errour and evil concupiscence, so as that it must *be born again of water and the Spirit, afore it can enter into the kingdome of God*; then every man that cometh into the world by meer humane generation, is void of light to guide him in his way to God and to salvation, untill Christ enlighten him: But the antecedent is true, as hath been shewed by opening the Text, *Joh.*3. 6. therefore also the consequent.

Sect. 3. *Vacuity of light without Christ enlightening, is proved from* Rom. 8. 7,8. Rom.3.9,10,11,23. 1 Cor.2.14. Mar.7.21. Iam.1.14.

The same thing is further proved from the words of *Paul*, Rom.8.7,8. *Because the carnal minde*, or *minding of the flesh is enmity against God, for it is not subject to the Law of God, neither indeed can be; so then they that are in the flesh cannot please God.* In which speech the Apostle assignes the reason, why the minding of the flesh is death: Now by *flesh* is to be understood the sinfull praviry that is in man, for neither meer natural weakness, such as was in *Adam* and *Eve* afore they sinned, nor the doing of natural actions without sin, nor the minding of these are enmity against God or death, or impossible to be subject to Gods Law: But the minding of the innate pravity, whose works are set down, *Gal.*5.19. Now such are all *that are not in the Spirit*, ver. 9. and that by birth, *Joh.*3.6. Therefore all that come into the world are flesh,

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and till they be in the Spirit, are void of that light which might bring them in ſubjection to the Law of God, and ſo need Chriſts enlightening. The ſame may be further confirmed from the allegation of the Apoſtle, *Rom.*3.9, 10,11,12, where to prove *that all both Jews and Gentiles are under ſin*, it is alleadged out of *Pſalmes* the 14.and 53. that *it is written, there is none righteous, no not one, there is none that underſtandeth, there is none that ſeeketh after God; they are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one*; which cannot be true if underſtood without limitation, ſith then the Scriptures ſhould be falſe, that ſay that *Noah* was a *righteous man and walked* with God, *Abraham* was one that God himſelf teſtified of to *have feared him*, *Abel obtained teſtimony that he was righteous, God teſtifying of his gifts*, Heb.11.4. Of *David* God ſaid, *I have found David the ſon of Jeſſe a man after mine own heart, which ſhall fullfill all my will*, Act.13.22. Therefore it muſt be underſtood of all afore they are enlightned and converted, and ſo proves that all without exception are void of ſaving light, till Chriſt do enlighten them, and being univerſal, is to be conceived to be from their humane generation. If any ſay, that many of the things there ſaid, as that *with their tongues they have uſed deceit, their mouth is full of curſing and bitterneſs*, ver.13,14, *&c.* cannot be ſaid of Infants; it is granted in reſpect of the actual practice, yet in reſpect of their diſpoſition, inclination, and aptitude to commit them, they may; which is further urged from *ver.*23. where he concludes, *that all have ſinned, and are come ſhort of the glory of God*. Hereto I ſhall adjoyn the ſpeech of *Paul*, 1 Cor.2. 14. where he ſaith, *that the natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs to him; neither can he know them, becauſe they are ſpiritually diſcerned*. In which ſpeech he expreſly makes natural men not only non-intelligent of the things of God, afore they have the Spirit of God, by whom Chriſt enlighteneth; but alſo uncapable of knowing them, becauſe they are diſcerned ſpiritually, that is by the Spirit. All the difficulty is, who is meant by the natural man. There are that underſtand by it, not every man that is unregenerate, but the moſt ſenſual, and ſuch as are guided by their ſenſes altogether; But the Text oppoſeth the natural man to the ſpiritual, and makes all the inability to be from the defect of the Spirit of God; and therefore underſtands the moſt rational man by [*the natural man*] if he want the Spirit of God. Nor is the conceit of him, that by [*natural man*] underſtands *the weak Chriſtian*, and by ſpiritual the ſtrong Chriſtian, oppoſed *to babes in Chriſt*, 1 Cor.3.1. right. For though the Apoſtle ſaith, *he could not ſpeak unto them as ſpiritual, but as to carnal, to babes in Chriſt*; yet doth he neither make babes in Chriſt an equipollent term to carnal, as all one with it, or deny babes in Chriſt to be ſpiritual: But as the Apoſtle ſaith, *Rom.* 7. 14. *he was carnal*, though he were a ſtrong man in Chriſt, becauſe he was in part carnal, his fleſh did ſometimes draw him to ſin againſt his will; ſo babes in Chriſt may be ſpiritual, and yet carnal in part, by reaſon whereof he could not ſpeak to them under the ſin of contentions, as to ſpiritual perſons, but as to carnal. But that the term ψυχικὸς notes a natural man, or one that hath no more then his own ſoul to guide him, is beſides the reaſons in the Text, made more probable by *Jam.*3.15. where to the wiſdome from above, is oppoſed that *from the earth, from the ſoul, from the Devil*, Jude 19.

Soulary

Soulary men are described, *such as have not the Spirit*; in neither place is the word fitly rendered *sensual*. But were it yeelded, that 1 *Cor.* 2. 14. the word translated [*natural man*] signifie a weak Christian; sure it followes, if a weak Christian cannot know the things of God without Christs enlightening, much less a man not so much as a babe in Christ: Yea the Apostle saith, 2 *Cor.* 3. 5. he *was not sufficient of himself, to think any thing as of himself.*

Butbesides these Texts, when our Saviour *Mar.* 7. 21. makes *evil reasonings, thoughts, and folly, to come from within out of the heart of man*, he surely makes mens hearts void of light, till they be enlightened with his light: And when *James*, Chap. 1. 14, 15. makes *every mans sin the issue of his own lust, as every good gift from the Father of lights, who of his own will begets us again with the word of truth*, Jam. 1. 17, 18. he intimates there's not light in us to avoid sin, till the Father of lights begets us again with the word of truth.

Sect. 4. *Vacuity of light without Christ enlightening, is proved from* Gen. 6. 5. & 8. 21. Job 14. 4. & 15. 14. & 25. 4, 5, 6. & 11, 12. Psal. 51. 5. Jer. 10. 14. & 17. 9. *and experience.*

To these Texts in the new Testament, I shall adde more out of the old: As first the words, *Gen.* 6. 5. *And God saw that the wickedness of man was great in the earth, and that every imagination, or the whole imagination or frame of the thoughts of his heart, was only evil continually, or every day*, which speech is with little alteration repeated, *Gen.* 8. 21. *the imagination of mans heart is evil from his youth*; which speech is not a censure only of the Giants that were in the old world, but of all men, even *from the youth of man*, without any exception of any, and therefore is from their generation. Nor is it to be conceived to be an excess of speech, expressing more then was true; for *Gen.* 6. 5. it is given as a reason of the great wickedness of man, and Gods intended severe punishment, and set down as the object of Gods view on his inquisition; in the later to set out the greatness of his patience, by the greatness of mans sinfulness, to which ends those speeches had been impertinent, if they were understood as expressing more then was true. For then they had not expressed a true inquisition, or a just reason of a severe judgement, which is alwayes to be expressed as befits a Judge, *whose judgement is according to naked truth*, Rom. 2. 2. not with Rhetorical amplifications after the manner of Orators, or a right reason of Gods patience, if the provocation were not as great as the words intimate. Now this being supposed true, we may hence argue thus. If every imagination, or the whole imagination or frame of the thoughts of mans heart, be only evil continually, or every day from his youth or childehood, then every man till he be enlightened by Christ, wants light to guide him in the knowledge of his duty, and the way of salvation, for if the thoughts be not right, the actions are not right, nor the light sufficient, if men stumble and fall, it is an argument they want light; but such is the imagination of mans heart, as the Texts do expresse: Therefore every man that cometh into the world, wants light to rectifie his thoughts about the things of God. And that this pravity of mens imaginations, is an hereditary and not meerly voluntary, or an acquired disease by use, custome, or imitation, the speech of *Job* doth intimate, *Job* 14. 4. where to deprecate *Gods*

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bringing him into judgement with him, in a bemoaning plight he thus speaketh, *Who can bring a clean thing out of an unclean? not one:* Wherein *Job* expresseth, that it is no marvel that all mens lives are so short and so full of trouble, because all being unclean naturally, none by natural generation can beget a clean childe. And if all are unclean morally as they come into the world, then all are void of light (for that's a chief part of moral uncleanness) till Christ enlighten them.

The same is confirmed by other passages in the Book of *Job*, as *Chap.*15.14. *What is man that he should be clean? and he which is born of a woman, that he should be righteous?* Job 25.4,5,6. *How can he be clean that is born of a woman?* Iob 11.12. *Vain man would be wise; though man be born like a wild Asses colt:* Which speeches do plainly assert mans uncleanness, and unrighteousness, and ignorance, as he is born into the world by natural generation.

To which may be adjoyned that speech of *David* concerning himself, *Psal.*51.5. *Behold I was shapen in iniquity, and in sin did my mother conceive me*; which is not likely to be meant of any special sin of his mother, of whom no such thing is related; nor is it likely that he would mention it to her reproach, nor would it be pertinent to his confession of his own sin, nor is likely to be an *Hyperbole*, or *excess of speech*, as *Psal.*58.3. *Job.* 9.34. For those Hyperbolical expressions are descriptions of a man notoriously and openly ungodly in the course of his life; whereas *David* however he sinned in the matter of *Urijah*, yet in respect of the constant course of his life, was *a man after Gods own heart*, and therefore it seemes to me to note his original corruption by natural conception, as the cause of his great enormity in the matter of *Urijah*, and to aggravate his sin as springing from himself: Now of such corruption, want of light to guide us in our way to happiness, is a chief part.

That which the Prophet *Jeremiah* speaks, *Jer.*10.14. *Every man is brutish in his knowledge*, and *Jer.*17.9. *The heart is deceitfull above all things, and desperately wicked, or incurably sick, who can know it?* do express such a destitution of light, truth, and rectitude, as shew that the heart of man is very evil: Which being spoken of men universally as they are unchanged, can be well imputed to no other reason or cause, then the derivation of sinfull corruption to all mankinde, by natural generation.

To all which allegations from Scripture, experience addes abundant confirmation, sith the ignorance, unteachableness, frowardness, untractableness of persons, especially in duties of Religion, and the worship of God, untill by Catechizing, Preaching, Discipline, Government, and other meanes, whereby the wildeness of mens spirits is tamed, they be brought to some sense and conformity to their duty: And even then when by such meanes the hearts and lives of men are somewhat fashioned, yet upon every new provocation of fear or hope, they quickly draw back from any good course, and embrace any errour, unless by the Ministery of the word, help of Government, and work of Gods Spirit, they be strengthened, do fully shew that of themselves persons want light to guide them, and power to uphold themselves in any thing that is good; but on the contrary are prone to receive impressions, and to hatch devices of sin and errour, till Christ do ealighten them.

Sect. 5. *Every man needs enlightning by Christ, by reason of the many evils consequent on sin.*

As for the second reason of mans needing light from Christ, by reason of the evils consequent on our natural darkness, which are not to be removed but by Christs enlightening; it is in like manner manifest by Scripture and experience.

For 1. It is plain from Scripture, that *by one man sin entred into the world, and so death by sin; and so death passed upon all men, for that, or in whom all have sinned*, Rom. 5.12. *By the offence of one, judgement came upon all men to condemnation*, ver.18. 1 Cor.15.22. *In Adam all die.* Now it is by Christ, who enlightneth mens eyes, that this death and condemnation are removed, and by no other meanes. *In Christ shall all be made alive*, 1 Cor.15. 22. *Even so by the righteousness of one, the free gift came upon all men unto justification of life*, Rom.5.18.

2. Besides death and condemnation, all mankinde are liable to innumerable evils, to lighten the burden of which, the enlightening of Christ is very necessary; for that alone can give support and comfort to the soul in the bearing of them. *Man is born unto trouble, as the sparks fly upward*, Iob 5.7. *Man that is born of a woman is of few dayes, and full of trouble*, Iob 14. 1. *Sufficient unto the day*, saith our Lord Christ, *is the evil thereof*, Mat.6.34.

1. Man of all creatures is born most obnoxious to harm; he is born naked and weak, unable to make provision for his own sustenance: *Naked came I out of my mothers womb* saith *Job*, Chap.1.21. *We brought nothing into this world*, 1 Tim.6.7. The greatest Prince is born as naked as the meanest Peasant, and all come crying into it, as bewailing their entrance into the world. Though the Parents rejoyce that a childe is born into the world, yet the childe doth not so. Other creatures can quickly help themselves: Many years pass over a childes head ere he can beg bread, much less earn it. He wants a great while both feet to seek it, and tongue to ask it, and hands to take it, and teeth to eat it.

2. To obtain it much care and labour is necessary: It is the doom awarded to *Adam*, Gen.3.19. *In the sweat of thy face shalt thou eat bread, till thou return to the ground.* There is much pains, and cost, and care, and hazard in all employments, whereby a livelyhood is obtained; but in none more then in tillage and husbandry, whereby the provision of bread the staff of mans being is procured; and after all the industry, and skill, and charge, that is used, *the ground is cursed for mans sake, thornes and thistles it brings forth to man*, Gen.3. 17,18. Sometimes the seven lean kine devour the seven fat ones; the years of scarcity exceed the years of plenty, so as that there is no bread to be had, nor seed to sowe the ground.

3. Besides, as the Psalmist speaks, *Psal.39.6. Surely every man walketh in a vain shew, surely they are disquieted in vain, he heapeth up riches, and knoweth not who shall gather them.* That which a man hath laboured for and gotten together, oft times he hath no use of it: Sometimes it perisheth of it self, sometimes it is stolne or plundered from him: He that is as rich as *Job* was one day, is as poor as he was the next day: Sometimes a man so idolizeth his wealth, that he hath not a heart to use it, but only to look on it, and to talk of it: Sometimes sickness, or death seizeth on him, and then as it was with

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the vain man, *Luk.*12.20. his ſoul is taken from him, his projects fail, his goods are as uncertain owners; which cauſed *Solomon* to ſay, *Eccl.*2.18. *Yea I hated all my labour which I had taken under the Sun, becauſe I ſhould leave it unto the man that ſhall be after me, and who knoweth whether he ſhall be a wiſe man or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and ſhewed my ſelf wiſe under the Sun: This is alſo vanity.* Whence he infers, *Vſ.*22. *For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? For all his dayes are ſorrowes, and his travail grief, yea his heart taketh not reſt in the night: This is alſo vanity.*

4. There is much more evil conſequent on that darkneſſe, or ſinne which is entered into the world, by reaſon of the frequent annoyances, perſecutions, and temptations which are cauſed by the enmity of the world, and the hating of *our adverſary the Devil, who continually goeth about like a roaring Lyon ſeeking whom he may devoure.* By which it is that all people are full of troubles, civil and forraign wars, which waſte people, and their wealth; private quarrels, which undo many towns and houſes; Law-ſuites, and factions, and emulations, and diſcords, which ruine many perſons and families; brawls and jarres, and contentions, which overthrow many houſes, and cauſe perpetual vexation. Many ſecret murders, adulteries, perjuries, idolatries, and other evils, are cauſed by the Prince of darkneſſe, which verifie that cenſure of *Solomon*, Eccl.1.14. *I have ſeen all the works that are done under the ſun, and behold, all is vanity and vexation of ſpirit.*

5. Beyond theſe, from the darkneſſe of our own hearts, there do ariſe ſo many perturbations of mind, fears, jealouſies, dotages, vain hopes, ambitious deſires, fooliſh imaginations, inordinate anger, impatience and diſcontent, ſometimes by provocations, ſometimes cauſleſſe, upon tales, ſurmiſes, miſtakes, dreams, fancies, impoſtures, contingencies, and otherwiſe, as make the mind of man *like the troubled ſea when it cannot reſt, whoſe waters caſt up mire and dirt*, as the Prophet ſpeaks, *Iſa.*57.20.

6. But moſt of all the conſcience of ſinne, and the ſenſe of Gods wrath, and the fear of death and judgment to come, overwhelm the ſpirit of man with horrour, make *Felix* tremble, *Cain* turn Vagabond, *Saul* grow deſperate, and betake himſelf to one that had a familiar ſpirit, *Judas* become his own executioner. In a word, make many *through fear of death all their life-time ſubject to bondage*, Heb.2.15. This being of all other the greateſt torture of the ſoul, when God hides his face from a perſon, which made *Job* expreſſe himſelf in this lamenting ditty, *Job* 13. 24, 25, 26. *Wherefore hideſt thou thy face, and holdeſt me for thine enemy? Wilt thou break a leaf driven to and fro? And wilt thou purſue the dry ſtubble? For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.* For as *Solomon* ſaith truly, *Prov.*18.14. *The ſpirit of a man will ſuſtain his infirmity, but a wounded ſpirit who can bear?*

All theſe things, and innumerable other evils, experience ſhews to infeſt the life of man, againſt which the only remedy is well adviſed reaſon, compoſedneſs of ſpirit, patience, faith, hope in God, which muſt be communicated from Chriſt, who enlightens all with natural or ſupernatural light; of which I am next to ſpeak.

Sect. 6. *Application to make us ſenſible of this evil, and the worlds vanity, and to provoke us to ſeek a treaſure above, and light from Chriſt to comfort us.*

In the mean time by that which hath been ſaid, 1. It is neceſſary for our good, that we ſhould be ſenſible of theſe two things.

1. That ſin is an imbittering thing, that takes away the reliſh and pleaſure of all the goods we have under the Sun, and of our very lives themſelves. *Agag* thought, if he had eſcaped death, then bitterneſſe had been overpaſſed, and therefore he *came to Samuel delicately*, 1 Sam. 15.32. But experience ſhewed, that there is often more bitterneſſe in life then in death. Nor is it likely to be otherwiſe as long as ſin remains, for that's *a root of bitterneſſe*, Heb. 12.15. *a root that beareth gall and wormwood*, Deut.29.18. While there is ſin in our eating and drinking, there will be bitterneſſe in our meats and drinks: While there is ſin in our nuptials, there will be bitterneſſe in our marriage ſociety. All ſtates and conditions here, will have their frets, their gnawing worms, and eating mothes. *When God corrects man with rebukes for iniquity, he makes his beauty to conſume away like a moth: Surely every man is vanity*, Pſal.39.11.

2. That we have little cauſe to glory in our birth. It is the property of many to boaſt of their birth, it is the manner of all Parents to rejoyce at their childrens birth. But the ſenſe of ſinne ſhould take away our glorying in our ſelves, the ſight of our black feet, ſhould abate our high conceits of our white feathers, and the ſenſe of trouble ſhould allay the exceſſe of our joy in poſterity, and rather provoke us to imitate them that wept at births, and ſing for joy at burials. Were it not that God makes women forget their travel, they would breed no more. and were it not that God hides from the eyes of men the evils that accompany life, they would chooſe ſtrangling rather then life, and were it not for the conſolations of Chriſt, the burdens eſpecially of the godly would be unſupportable, eſpecially when they complain with *Paul*, *Rom.7.24. O wretched man that I am, who ſhall deliver me from the body of this death?* Earth is but a reall dungeon, though to ſome it is an imaginary Heaven.

2. It is neceſſary, 1. That we ſeek our good in other enjoyments then this world. Who would make his bed upon thornes? Who would chooſe his dwelling on the maſt of a ſhip, where winds, and ſtormes, and perpetual toſſings take away all reſt? Surely our beſt enjoyments our beſt habitation here are no better. We project many things, and promiſe much to our ſelves in Wealth, Wife, Children, Friends, Houſes, Preferments, and other things, but upon a juſt account we find all but ciphers, which make no ſumme. How often doth *Solomon* tell us, when he had caſt up his reckonings, that *vanity of vanities, all is vanity*, Eccl. 12.8. And why ſhould *we ſet our eyes then upon that which is not?* Prov.23.5. Surely the true light holds forth better counſel, *Luk.*12.33. *Provide your ſelves bags which wax not old, a treaſure in the heavens that faileth not, where no chief approacheth, nor moth corrupteth*, a treaſure of Goſpel grace, the new Covenant, the heavenly Promiſes, the Communion of Chriſt, the fellowſhip of the Spirit, and the life of Faith, and theſe will never deceive our expectations. It were a good wiſh, if righly minded by the uſers, God ſend us the light of Heaven.

2. Let

3. Let us prize the light of Christ, and make uſe of it to prevent, leſſen, bear, deliver us out of all the preſent evils. *Paul* had learned to do ſo, *Phil.*4.12,13. *I know how to be abaſed, and I know how to abound: every where, and in all things I am inſtructed, both to be full and to be hungery, both to abound and to ſuffer need, I can do all things through Chriſt that ſtrengthenceth me.* It is indeed the inlightening of Chriſt which clears up all to us, in the moſt ſtormy and cloudy day; it will make us look abroad, and travell with ſtrength in our journey, and run the race which is ſet before us, and after *Pauls* ſad complaint, take up with his concluſion, *I thank God through Jeſus Chriſt our Lord*, Rom. 7. 25. *O death where is thy ſting? O grave where is thy victory? The ſting of death is ſinne, and the ſtrength of ſinne is the Law. But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt*, 1 Cor. 15. 55, 56, 57.

Every man hath Light from Chriſt ſufficient to make him inexcuſable.

SERM. V.

Joh. 1. 9. *That was the true light, which lighteth every man that cometh into the world.*

Sect. 1. *A Natural Light from Chriſt is yeilded to be in every man, and the Opinions of Freewillers of its ſufficiency are ſet down.*

Lighting every man that cometh into the world, is meant either of ſuch light which is by Chriſt as Creatour, termed natural, and this is conferred upon all men without exception of any perſon; or of ſuch light as is by Chriſt as Mediatour, and this is conferred, though not on every ſingle perſon, yet on all ſorts and Nations of men, and it is termed ſupernatural. Concerning the former ſort of light, it is yeilded that there is natural light from Chriſt given to every man who comes into the world by humane birth. This light is the light of reaſon and knowledge agreeable to humane nature, which if it were not conferred on every man, he ſhould not be rational, but ſhould be degraded into the rank of beaſts. It is true which the Pſalmiſt ſaith, *Pſal.* 49. 20. *Man that is in honour and underſtandeth not, is like the beaſts that periſh.* But this only ſhews, that man by extinguiſhing his light doth brutifie himſelf, not that he was without all natural light in his originall. All experience ſhews, that each perſon, even the moſt natural fool, hath ſome light of reaſon, by which he can apprehend ſome things pertaining to humane being, and ſome way expreſſe his mind, though in reſpect of civil or moral, or religious affairs, he be unteachable. All the difficulty is, how farre it extends in all, or may be improved by them that uſe it beſt. In this matter there have been various opinions. The *Pelagians* of old, are ſaid to have held, that each perſon had ſo much ability by his own free-will, and by his natural light, as that he might love God, and keep the Law, and reſiſt temptations; though after by Councils, and the writings of adverſaries, they were driven to yeild a neceſſity of teaching and outward propoſition of divine

truths to men to that end. Some of the Schoolmen, and later Papists do hold, that each man hath so much light and power in him, that if he do what he can, God is ready or bound to give him grace necessary to salvation. And this way go Arminians, and other assertors of the power of free-will in them that never heard of the Gospel of Christ preached to them; conformably whereto, in the *Pagans debt and Dowry*, p. 20. it is said, that *by a faithfull and carefull use of those natural abilities, that light of reason, conscience and understanding, which every person of mankind under heaven receiveth from God, he may and shall receive from him yet further, that which shall be of saving import and consequence to him.* Not much short of these is that French divine of much note, who maintains universal grace objective, though not subjective, that is, though there be not such an universal working by illumination, or other operation of the Spirit of God, so sufficient or effectual as to beget faith in every one, yet there is so much revealed to every man, even those that have not heard of Christ, as might, if they would apprehend it, beget faith in God to salvation.

Sect. 2. *The Opinion of the Quakers concerning a Light within each man, is inquired into.*

Out of the Principles of these men, whether instilled by Popish Emissaries, which have crept into the English Armies and Churches, or some other way, that sort of people, who now go under the name of Quakers, from their usual quaking before they began to speak, thereby deluding the people, as if they waited for a Revelation from God, though most of their speeches of all of them, have been their usual invectives against Preachers, and pressing men to follow the light within them; these people, I say, have drawn their tenet of an universal light in every man that cometh into the world, without Bibles, Preachers, Church-communion, Christian Ordinances, to know his duty so as that he may be perfect: which is indeed the reviving of old Pelagianism, or worse, and tends to the making of Christian Religion, if not all Religion whatsoever, unnecessary. Those who heretofore or at this day maintain this universal sufficient light, besides these Quakers, are many of them subtile disputants, and do set down their opinion distinctly, and argue for it acutely, though they decline the expresse owning of *Pelagius* his grosser expressions, and *Puccius* his natural faith, and *Huberus* his universal election. But the Quakers, as they are for the most part destitute of that art of reasoning, so they decline all conference, in which they may be pressed to state the point in difference distinctly, and to deliver their proofs, and answer objections: but instead thereof by clamour and reproaches, which please their silly followers, they reject all motions tending to a fair debate of the point in controversie. Being desirous to know what they held, one of them brought to me *James Nailors* Book termed *A salvation to the seed of God*, and *Love to the Lost*: which being in many passages obscure, I delivered to him that brought me the Book, fifty five Queries to be answered by them, yea, or no, as the person had required of me to answer his Queries. The Answer, though made by one, formerly known to me, as a person of some ingenuity and learning, yet was framed otherwise then I required, declining to answer affirmatively or negatively to the Question, as by me propounded, but shifting

ſhifting off a plain Anſwer, and inſtead thereof, venting perſonal invectives. Yet to my third Queſtion, which was thus, *Do you believe, that thoſe men, who were never taught the Doctrine of the Law, or of the Goſpel of Jeſus Chriſt, have naturally a light within each of them, which may guide them to the true knowledge of God, and his waies, unto everlaſting life?* Omitting his words of obloquy, thus he anſwered; *The Law is ſpiritual, and there is no Nation or people into which the ſound of it hath not come; and the Gentiles which had not the letter, were a law to themſelves, ſhewing the effect of the Law written in their hearts. And Chriſt is the true light which lighteth every man that cometh into the world with a ſpiritual light, the one loves this light and brings his deeds to it, and by this light is led from his evil deeds into the knowledge of God, who is life eternal in Chriſt to know, the other hates the light becauſe his deeds are evil, and loves darkneſſe rather then light, and there is his condemnation. And their ſound who were Miniſters of this truth went into all the earth, and their words unto the ends of the world*, Rom. 10.18. In which Anſwer there is not an expreſſe reſolution of the Queſtion, but ſundry ſhifts to avoid a plain Anſwer, as 1. Whereas he aſſerts that *the Law is ſpiritual*, Rom. 7.14. which is the Law of the ten Commandements, or the laſt Precept of the ten; and the Apoſtle ver. 9. ſaith, *I was alive without the Law once*, which intimates that he was once without the Law; that is, without the right knowledge and underſtanding of it. And *Rom.* 2. 14. *the Gentiles* (of whom my Queſtion was) are ſaid twice *not to have the Law*; yet this Anſwerer aſſerts, *There is no Nation or people into which the ſound of it hath not come*: and to avoid the objection ariſing from the words, uſeth this expreſſion, *And the Gentiles which had not the letter*, whereas the words are expreſſe, *they having not the Law*. 2. He pateheth together different Scriptures, *Joh.* 1. 9. *Joh.* 3. 19, 20. as if the light communicated by Chriſt coming into the world, were the ſame with that, with which in his ſenſe he lighteth every man that cometh into the world; not heeding, that, if every man that cometh into the world had a light ſufficient to guide him, and that even *the Gentiles* (of whom *Paul* ſaith, *Gal.* 4.8. *that they knew not God*) *had a ſpiritual light, and that thereby ſome were led from their evil deeds, into the knowledge of God, who is life eternal in Chriſt to know*, then none were in darkneſſe, contrary to *Paul*, Epheſ. 5.8. none were *without Chriſt, or without God in the world*, contrary to *Paul*, Epheſ. 2.12. then Chriſt need not come into the world to inlighten men, nor ſend Miniſters of this truth into all the earth, ſith they had this light before. Chriſt was come into the world to inlighten them with ſpiritual light, and if Chriſt doth inlighten with this ſpiritual light every one that cometh into the world, there are none but come to the light, they having it within them, and it doth reprove their deeds whether they will or no. But it is no marvell, that men that boaſt ſo much of light within them, ſhew ſo much darkneſſe of mind in their expreſſions, it being true of them, as Chriſt ſaid of the Phariſees, *Joh.* 9.41. *Becauſe ye ſay, We ſee, therefore your ſin*, or blindneſſe, *remains*. However it may be hence gathered, that this is their conceit, *That every man that cometh into the world, even the Gentile that had not the letter*, (by which he meanes the holy Scriptures or Bible) or any Preacher or Teacher to inſtruct them out of it, *yet had from Chriſt a ſpiritual light, and that one loves this light, and brings his deeds to it, and by this light is led from his evil deeds into the knowledge of God, who is life eternal*

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in Christ to know, the other hates the light, because his deeds are evil, and loves darknesse rather then light, and there is his condemnation. Whence it plainly appears, that those two points of Pelagianism, Popery, Arminianism, Socinianism, and the Freewill way, are their Opinions, that *every one hath a light within him, or there is such revelation imparted to every man in the world, that if he would use it, he might come to saving knowledge, and that it is left to every man by his own freewill to difference himself from others.* This universal light is so magnified by *George Fox* in his *Catechism*, that he tels us, that *it shews all the ungodly wales that ever a man hath acted in, and hard speeches; with that light a person will come to see Christ the Saviour of his soul, from whence the light comes to save him from sin; that it brings him to Christ, and to confesse him; that it gives the knowledge of the God of the world that rules in them that are disobedient to this light; that it gives the knowledge of the glory of God in the face of Jesus Christ, the true knowledge of the Scriptures, which light being one in them all, and they come to the light, and loving the light, they all come into fellowship one with another, and being out of this, they are in jarres and confusions, that it lets see sin and transgression, which hath separated from God, and the Mediatour between God and him, and might have peace with him, and that he might see Gods Covenant of light, and know his reconciler with which he is reconciled to God,* 1 Tim. 2.5. 2 Cor. 5. 18. *and to see the Kingdom of Heaven, that it brings them to love God above all, and to fulfill the Law, to know their election, their bodies to be the temples of the Holy Ghost; that they must scoff, reproach, backbite none, nor have malice to any, but to be meek and humble; with it they come to see the hope of glory, to sanctifie the Lord in their hearts, that it keeps from error, guile, all distraction and distemper, drunken thoughts, imaginations, conceivings, and his own reasonings.* In a word, they ascribe all to it that we ascribe to the Gospel; yea it's termed *the Gospel, the first principle of pure religion, they that professe to believe the Scriptures, in God, in Christ, yet not believing in this light they deny Christ; that neither the Jews nor Christians do believe in the light which doth enlighten every man that cometh into the world, though they professe some of Christs and the Apostles words, that none can confesse Christ but who confesse the light which every man is enlightened withall, that they who do not teach this are teachers of the world, Antichrists, Deceivers, that the letter* (meaning the Scripture) *is not the light, nor the word. He denies them to be Christians that cry up Errat Pulpit, and the Priesthood and the Temple, and the Jews Sabbath, and the Ordinances of the first Covenant, and that take tithes.* More to the same purpose is delivered by *George Fox, Hubberthorn*, and many more, insomuch that *Farnworth* in his *discovery* p. 12. saith, *Loving the light, it will guide you to God from all men, that you need never look at man more.* Which is indeed their aim, that they may draw off people from Scriptures, Preachers, Church-fellowship, Ordinances, pay no dues to Ministers, nor submit to any Church-discipline, which is that which they call liberty of conscience; not considering, that if their hearers may be guided by their own light to God, that they need not look at man more, they need not look at themselves, nor meet to hear them, nor entertain them to teach them; yea, that by their reasoning, the Quakers themselves shew they do not believe in the light, that they deny Christ, while they look at *Fox, Parker, Goodier*, and such Teachers, and maintain them: and that the divisions between *Fox* and *Nayler*, and others, shew that their light within them is not one, but that they are out of

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the light. However they aſſert, 1. That there is a light in every man. 2. That this is ſufficient to guide them to God of it ſelf. 3. That it is a rule to ſhew duty and ſin. 4. That there is no need of other teaching of man. 5. That this is one in all. 6. That it is the Goſpel. Now becauſe this is the main prop of the new Antichriſtian Religion, or frenzy of the Quakers, and leads them into the pernicious courſes they take; I ſhall ſhew, 1. What is to be aſcribed to the light that is in each man, whether from the birth, or after imparted to them, in this buſineſs of guiding us to God. 2. That neither is it of it ſelf a ſafe rule for us to follow, in things moral or ſpiritual; nor by any engagement is God tied, or hath declared himſelf reſolved, to give ſupernatural light to him that uſeth this univerſal light well. 3. How the Objections may be anſwered. 4. In what manner Chriſt imparts ſupernatural ſpiritual light to every man.

Sect. 3. *Some light is in the moſt barbarous, yet the knowledge of the moſt refined Gentiles, may be conceived to come from ſome acquaintance with the written Law, or tradition from* Adam.

To clear the firſt of theſe propoſals, it is to be premiſed, 1. That God hath imprinted in all, even the moſt barbarous people, ſome relique of light; though in ſome of them it is ſo ſmall, that it can hardly be perceived whether there be any ſenſe of ſin or wrath, of duty or reward, of God or Devil, heaven or hell. Sure ſuch people as are men eaters, do all at the beck of their Witches, do ſeem to have ſcarce any ſenſe of ſin or duty; yet becauſe there is ſome fear of an unſeen power and his wrath, they may be ſaid to have ſome conſcience, though the writing therein be almoſt defaced. 2. That ſome people that never had the Goſpel nor the Law made known to them, as the Jewes and Chriſtians have had; yet have attained to ſo much knowledge and practice of moral duties, that in ſome acts of righteouſneſs, temperance, chaſtity, fidelity, and ſuch vertues they have equalled, at leaſt in reſpect of their outward demeanour towards men, if not exceeded not only Iewes, but alſo moſt Chriſtians. 3. And in the knowledge of God, though therein they were moſt defective, yet they attained to ſo much knowledge and right apprehenſion of him, as enabled them to correct the vulgar errors concerning God, although they were very blinde about the diſtinct notion of the true God and his counſels. 4. Nevertheleſs that it can hardly be avouched, that that knowledge in Morality and Divinity which they attained to, was by meer light of nature, or by their own ſtudy and invention; but it may with very probable reaſon be conceived, that they had much of their knowledge of theſe things by tradition from *Adam*, and acquaintance with the Hebrew people, and their written laws or unwritten traditions. Sure there are ſo many footſteps of their rites in their cuſtomes, of their writings in their Poets, and Hiſtorians and Philoſophers works: There are ſuch relations of their Philoſophers travail into *Ægypt*; beſides this, that the moſt underſtanding people were ſuch as did trade with *Phenicians* and *Ægyptians*, next neighbours to *Iſrael*; as may give us cauſe to think that the cream of that knowledge they had, was not from a light within them (for then why ſhould not other people as well as they have attained to it) but from a light without them, darted directly on *Iſrael*, but from them yeelding ſome ſtrictures of light, and glimpſes

to the Greeks, Italians, and other people.

Sect. 4. *The light without the written word which was in the Gentiles, in the utmost extent of it was imperfect.*

However what the Scripture makes deducible from other meanes then the Scripture, or it or experience proved, that the most barbarous people attained to, we may safely ascribe to this natural light. Of these things, 1. It is certain the being of God, his eternal power and Godhead might be, and was known by the things which God created, as the Apostle, *Rom.*1. 19,20. *Because that which may be known of God, is manifest in or to them, for God hath shewed it unto them: For the invisible things of him from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead*, Psal.19.1. *The Heavens declare the glory of God, and the Firmament sheweth his handywork.*

2. Gods providence ordering and disposing all the motions of the creatures with incomprehensible wisdome, for the benefit of the universe, might be discerned from the admirable, and usefull, and constant order, motion, influx, properties and operations, the creatures have. *Psal.*19.2,3,4. *Day unto day, uttereth speech, and night unto night sheweth knowledge: There is no speech nor language where their voice is not heard: Their line is gone out through all the earth and their words to the end of the world.* Act.14.16,17. *Who in times past suffered all nations to walk in their own ways, nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitfull seasons, filling our hearts with food and gladness.* From Gods creating and providing for man, not only the holy Psalmist, *Psal.* 139. 6, &c. *Psal.* 104. and elsewhere, but even Philosophers among the Gentiles have taken occasion to magnifie the divine wisdome, power, and goodness: And yet the most wisy people knew not distinctly who this God was, but did ignorantly worship him under this title of the unknown God, as *Paul* sayes of the *Athenians*, Act.17.23.

3. They did or might know that God was *invisible*, Rom.1.20. That he was a Spirit. *Aristotle* terms him νοῦν, an intelligence or mind; Deus est animus, said the Latin Poet: That he knew and judged thoughts, and discerned the most hidden things was known by them, as their accusing or excusing themselves by their own consciences between themselves, apart from others shewed, *Rom.*2.15. And yet *when they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkned; professing themselves wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four footed beasts, and creeping things*, Rom.1.21,22,23.

4. They did or might know that God was to be worshipped. *Aristotle* in his Topicks saith, *To dispute whether God and parents deserve honour, deserves punishment. All nations* saith *Tully*, l.1. Tusc. quæst. *acknowledge a Deity and divine worship, and yet they understood not that God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all things life, and breath, and all things*, Acts 17. 24, 25.

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5. They knew that God was to be pacified by prayer, and ſacrifice, and vowes, and obedient mindes, and repentance, and executing of judgement, as may be diſcerned by their carriage, *Jonah* 1. and 3. Chapters; yet knew not any thing of the great ſacrifice which God had prepared to take away ſin for ever, and they often applied themſelves to pacifie the Devil even by humane ſacrifice, inſtead of ſeeking peace from the true God.

6. They did or might know the low condition of man in compariſon of God, as the Pſalmiſt ſaith of himſelf, *Pſal.*8.3,4. *When I conſider the heavens the work of thy fingers, the moon and the ſtarres which thou haſt ordained; what is man that thou art mindefull of him, and the ſon of man that thou viſiteſt him?* And inſer the abſolute ſoveraignty of God, as the Apoſtle doth, *Rom.* 9. 20. *Shall the thing formed ſay to him that formed it, why haſt thou made me thus?* And as he doth conclude, *Rom.*11.6. *For of him, and through him, and for him, are all things, to whom be glory for ever.* And yet men have complained of their hard deſtiny, and imagined God a debtour to them, and that God ſhould fulfill their pleaſures, as well as they do his will; and ſelf-exalting under the name of magnanimity, was by *Ariſtotle* made a vertue, vapouring, a mans excellency.

7. They might and ſhould have known that parents are to be honoured, wives to be cheriſhed, children to be nurtured, juſtice to be adminiſtred; yet many thought they might neglect parents commands, to pleaſe their companions; and deny them maintenance, to keep an undue and raſh vow; and put away wives, for light cauſes; and expoſe their children; and violate right, to gain preferment and greatneſs.

8. The Apoſtle tells us, *Rom.*2.14,15. *For when the Gentiles which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves, which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, or witneſſing with them, and their thoughts the mean while, or between themſelves, accuſing or excuſing one another*; which proves that there was ſome ſenſe of ſin and duty in the moſt barbarous people, and accordingly there was and is ſome kinde of government and adminiſtration of juſtice among them. Some ſins as of murther, adultery, robbery, perjury, breach of faith and truſt, parricide, and ſome other ſins have been judged to be horrible evils, which they durſt not commit. *Abimelech* Gen.20. 5. durſt not uſe *Sarah*, when he knew ſhe was *Abrahams* wife; and yet he thought he ſhould have been innocent, if ſhe had been but his ſiſter. Either by inſtinct of nature, or by tradition from *Adam*, adultery was judged a horrible crime, when ſimple fornication, ſodomy, and other uncleanneſs, were reckoned as no faults by *the Gentiles, which knew not God*, 1 Theſ.4. 5. Parricide was counted ſuch a ſin as none durſt commit; no law therefore was made againſt it by *Solon*. *Tully* pleads for *Sextus Roſcius Amerinus*, that he could not be guilty of it, becauſe he was ſleeping at the time of his Fathers death, which the fury of his conſcience would not have permitted, if he had been guilty of parricide. And yet ſelf-murther to avoid tyrants rage, was applauded; theft if cunningly acted, was allowed by *Lycurgus*; drunkenneſs, and whoredome, and murthering in fence-playes and duels, either made religious ſervices, or matter of glory.

9. They might and did by natural light know, that God did diſcover and

avenge ſecret murthers, adulteries, perjuries, ſacriledge, and other evils, that he had Ἐκδικον ὄμμα, *an avenging eye*; and hence was there much fear of thunder-claps, ſtormes, earthquakes, plagues, and many means uſed to paciſie the anger of the Deity. Yet they were not ſenſible of the eternal judgment to come, though they imagined puniſhments to be awarded to Maleſactors after death. The *Barbarians* of *Melita*, *Act.* 28.4. when they ſaw the Viper hanging on *Pauls* hand, ſaid among themſelves, *No doubt, this man is a murtherer, whom though he hath eſcaped the Sea, yet vengeance, Diun, ſuffereth not to live.*

10. They might and did imagin, that God was a rewarder of good deeds; in defence of their Countrey, in doing juſtice, and ſuch like acts, and ſome counted it their chief good to do vertuous acts: But they knew nothing of the reſurrection of the dead, and the life everlaſting, prepared for them that believed and obeyed the truth of the Goſpel.

In theſe, and many more things, the Gentiles, *which knew not God*, had ſome natural light, in ſome it was more clear then in others, in ſome ſo dusky and dimme, that it was ſcarce diſcernable: but in none ſuch as that it could be a conſtant univerſal Rule to direct them in what they were to do, or Warrant to juſtifie them in what they had done, or means to ſhew them how to come to God, and enjoy communion with him, and to ſave them from wrath to come.

Sect. 5. *The Gentiles light by nature, ſerved to reſtrain from ſin, and to leave men inexcuſable.*

Nevertheleſſe this light, though inſufficient to direct for juſtification and ſalvation, yet was uſefull for two ends: 1. To reſtrain men from ſuch exceſſe of ſinne, as would otherwiſe have deſtroyed humane ſociety. It being the contrivance of God to let men live together, though very evil, till their iniquities be full, and when ſins are ripe, then to put in the ſickle, and cut wicked men down, either by a particular or an univerſal judgment. In the mean time, as he gave the Law to the Jews, *becauſe of tranſgreſſions*, Gal. 3.19. either to reſtrain them, or to abate puniſhments, *till the ſeed came to whom the Promiſe was made*, that there might be a people among whom the Meſſiah ſhould appear: ſo to other people he gave a Law in themſelves, to prevent the extirpation of the Nations, by bridling mens luſts through conſcience of ſinne, and fear of puniſhment, till the time ſhould come of their calling into the Church.

2. Beſides this end God hath another, in reſpect of himſelf, that they might be inexcuſable who ſinned againſt the light in them, and God might be juſtified in his ſentence and judgment upon them. Therefore it is ſaid, *Rom.* 1.20. *That the eternal power and Godhead, was made known from the Creation of the world, by the things that are made, that they might be without excuſe, who held the truth in unrighteouſneſſe, and when they knew God, glorified him not as God, neither were thankfull: but were filled with unrighteouſneſſe, though they knew the judgment of God, that they that commit ſuch things are worthy of death*, ver. 29, 31. Whence it is, that Gods judgment is proved to *be according to truth*, Rom. 1.2. and, *God found to be true, though every man be a lyer, as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou*

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are judged, Rom. 3. 4. Ignorance of the Law being not to be pleaded by them who did evil againſt the innate light of their own ſpirits, foraſmuch as that fact muſt needs be voluntary, which is done againſt the knowledge and judgment of a mans own conſcience.

Sect. 6. *Application to juſtifie us againſt Quakers, and to warn us that we all not againſt our Light.*

From this which hath been ſaid, we may infer, 1. A plea for our ſelves againſt the clamorous, but unjuſt accuſation of the Quakers, who uſe with loud vociferations even to hoarſneſſe, and with continual printed pamphlets, to charge publique Preachers with denying the light within each man: whereas ſuch light is not at all denied by them, but is acknowledged to be a great benefit to mankind. That which is denied, is, That the light within each perſon, is alone of it ſelf, without the Scripture, a ſufficient direction to bring us to God, and inſtate us in his favour; or a ſufficient warrant of it ſelf to to juſtifie our actions. It is uſefull, but not in ſuch a meaſure as the Quakers make it, as if perſons were to look to it and no other Rule, and that they might well enough be without Scripture, Preachers, Church-diſcipline, Ordinances of the New Teſtament, and ſuch other helpes as God vouchſafes to guide his people by into the way of peace. Wherein how much they are miſtaken ſhall be ſhewed in that which follows.

2. In the mean time each perſon is to make uſe of the light within him ſo farre as it is indeed light, and uſefull. Certainly it concerns every man, ſo farre to look to the light within him, that he do not as it is ſaid of ſome, *Job* 24. 13. *rebell againſt the light.* A mans own conſcience is ſo farre a Law to him, that though it cannot of it ſelf juſtifie, yet it may condemn: My meaning is, a mans own light cannot warrant of it ſelf without the Scripture, a mans actions to be lawfull which he doth according to that light. Our Saviour tells *there are ſome that ſhall think they do God ſervice in killing the Apoſtles*, Joh. 16. 2. *Paul* told *Agrippa*, Act. 26. 9. *I verily thought with my ſelf, that I ought to do many things contrary to the Name of Jeſus of Nazareth.* So that herein he followed the light within him, and yet he counted this his great ſinne, 1 *Tim.* 1. 13. The Quakers accuſe often falſly, and revile moſt abominably, others who are no whit inferiour to themſelves, and they ſay they follow their light within them, and yet he that reads and believes ſuch Scriptures as theſe, 1 *Cor.* 5. 11. 1 *Cor.* 6. 10. 1 *Pet.* 2. 23. *Jude* 8, 9, 10. cannot but think their practice to be from the Devil, and not from Gods Spirit. If following the dictate of a mans own conſcience could warrant his action, the moſt horrid acts of miſled Idolaters, Papiſts, Pagans, Mahometans, fanatiques ſhould be free from cenſure and controul. Yet if a man do that which he thinks to be evil, though it were good or lawfull in it ſelf, it would be ſin to him, and ſo much the greater, in that it is a ſign, that he who doth thus, ſhews, that his principle by which he acts is naught, even then when he does good, and that it is but by accident that he doth it. Yea, that man who doeth good againſt his conſcience, is but an hypocrite in ſo doing, though the thing in it ſelf be right and good. But when a man doth evil, which his conſcience tells him is ſo, he commits a ſinne of the higheſt degree, as *to him that knows to do good, and doth it not, to him it is ſinne*, Jam. 4. 17. that is, ſin

in an high degree. Hence great horrour of ſpirit hath attended them that have omitted good which their conſcience told them they ſhould do, and much more horrour in them that have done evil againſt their conſcience, as in the caſe of *Judas*, *Spira*, and others Inſtances might be given, and therefore if Quakers intended no more then this by bidding men look to the light within them, that they ſhould take heed that they omitted not the good their conſciences told them they ought to do, and that they did not the evil which their conſciences judged to be ſo, we ſhould accept of their warning. Surely it will concern you, as to look that your conſcience be not erroneous, ſo that when your conſcience is rightly informed to follow it, and when it goes wrong yet to ſuſpend the act which it condemns, if you deſire peace. There will be no plea to acquit him before God, or to quiet his own ſpirit, who proceeds to act againſt the light of his own conſcience. And a ſinne againſt the light of nature is ſo much the more damnable, in that it is againſt the moſt irrefragable evidence. *He that doubteth is damned if he eat, becauſe he eateth not of faith. For whatſoever is not of faith is ſin*, Rom. 14. 23.

Every mans Light within him, is not a ſufficient ſafe Rule of it ſelf to guide him in the way to God.

SERM. VI.

Containing thirty Arguments out of Scripture, againſt the Quakers Opinion of the ſufficiency of a Light in every man to lead him to God.

Joh. 1. 9. *That was the true light, which lighteth every man that cometh into the world.*

YOu have heard how imperfect the light of the Gentiles, in things moral and religious is: and what the Quakers and others aſcribe to the light in every man that cometh into the world, and to the freewill of man in that condition he now is by nature: It will be my work now to prove the Quakers to erre, in their making each mans own light within him his Rule, yea his compleat ſafe Rule and Guide, to open the meaning of Scripture, diſcover all ſorts of ſinnes, teach all duties, lead to God, to Chriſt, to Heaven, without Scripture, Preachers, and other helps: That it is not ſuch of it ſelf, nor to be followed by it ſelf. I ſhall prove by many Arguments, and then conſider whether God be bound to give men ſupernatural light to direct men to Chriſt, to him that ſhall uſe well his natural.

The firſt Argument I take from the point proved in the fourth Sermon before, and the texts therein alledged, which evince, that men as they are born into the world, are deſtitute of ſpiritual light in the things of God, that concern mans duty, and the way of ſalvation; whereof ſome are ſo expreſſe, that they do directly oppoſe the poſition of every mans having a light in him

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as fit to guide or warrant his actions. As namely, when it is said, that *none understandeth, none seeketh after God*, Rom. 3. 11. *The natural man cannot know the things of the Spirit of God; for they are spiritually discerned*, 1 Cor. 2. 14. *Every imagination of the thoughts of mans heart is only evil continually from his youth*, Gen. 6. 5. & 8. 21. *Every man is brutish in his own knowledge*, Jerem. 10. 14. *The heart is deceitfull above all things*, Jerem. 17. 9. Which could not be true, if mens light of understanding were such, as that each man may follow in all sorts of moral and religious points his own light, as a safe and compleat rule or warrant to direct and justifie his way or action. The Argument in form is this: Their light is not a safe and compleat rule to warrant and guide their actions for pleasing God, who understand not nor seek after God, who cannot know the things of the Spirit of God, whose imaginations of the thoughts of their heart are only evil continually, who are brutish in their own knowledge, and whose heart is deceitfull above all things. But these things are said of all or some men, Therefore every mans light within him is not a safe and compleat rule to warrant and guide his actions for pleasing of God. The Proposition none will deny, but they that think that a blind man may be a fit guide. The Assumption is the words of holy Scripture, which *G. F.* saith in his *Catechism*, p. 56. *We are to believe afore learned men.* The Conclusion then follows of it self.

2. Argument is from that which is shewed Sermon fifth, That the light which without the Scripture was in the most improved Gentiles, in the utmost extent of it, was imperfect: Whence I argue, their light was not a safe and compleat rule or guide to direct or justifie them in their worship of God, imaginations of God, the knowledge of all sin and duty they owe to God, who confessed God *to be unknown, who ignorantly worshipped him, who had a foolish darkned heart about their thoughts of God*, who judged many sins to be either no sins, or laudable acts, who took vices to be vertues: who had vain, and uncertain, and contrary conjectures of these things, and many of them from the Devils Oracles, *carried away to dumb Idols as they were led*, 1 Cor. 12. 2. For a rule and guide should be certain which will not deceive. But the most improved Gentiles confessed God *to be unknown, ignorantly worshipped him*, with the rest of the things mentioned, as *Acts* 17. 22, 23. *Rom.* 21. 22, 23. and elsewhere is manifest, Therefore they had not a light within them sufficient to guide them; and if not they, then much lesse the most barbarous, and by consequent none of the Gentiles, who had not the Scripture, nor such other teaching as Gods people were taught by, had a light within them which might be a compleat and safe rule or guide to them for the pleasing of God.

3. Argument from *John* 1. 5, 10, 11. next to the text which is so much urged by Quakers, where it is said, *The light shineth in darkness, and the darkness comprehended it not*, ver. 5. *The true light* mentioned ver. 9. *was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not*, ver. 10, 11. Which proves many of the Jews were darkness, and that they knew not the true light, nor received him. Whence we thus argue: They had not a light within them sufficient to be a safe rule and guide to direct and warrant them in their way for pleasing God, who were darkness, when the true light shined, who knew him not nor received

received him; for ſure they that are ſuch, muſt be deſtitute of that light which might ſafely guide them, who were ſo dark and ignorant, as not to know the true light which enlightens every man. But ſo it was with many, even of the Jews themſelves, when Chriſt was in the world: Therefore they had not ſufficient light in them, and conſequently none; much leſs every man hath a ſufficient light to guide him ſafely in his way to God, without the Scripture, and the Spirit of God, over and above the common light of reaſon and underſtanding, which every man by nature and ſtudy attains to without them.

4. *Arg.* From thoſe Texts of Scripture which do expreſly tell us, that afore the preaching of Chriſt and his Apoſtles, the people to whom they were ſent were darkneſs, ſate in darkneſs and in the ſhadow of death: Such are *Epheſ.*5.8. *Ye were once darkneſs*, Mat.4.16. *The people that ſate in darkneſs, have ſeen a great light, and to them that ſate in the region and ſhadow of death, hath the light ſprung up.* Whence I argue, They had not a ſufficient light within them, to be a ſafe and compleat rule and guide to direct them in their way to pleaſe God, and to warrant their actions if they followed it, who were darkneſs, and who ſate in darkneſs, and in the region and ſhadow of death; unleſs we will imagine that darkneſs is light, and as the Quakers do, *put darkneſs for light, and light for darkneſs*, to whom the Prophet denounceth wo, *Iſa.*5.20. But ſome there were afore Chriſts and his Apoſtles preaching to them, who were darkneſs, who ſate in darkneſs, and in the region and ſhadow of death: Therefore every man had not a ſufficient light within him, to be a ſafe and compleat rule and guide to direct him in his way to pleaſe God, and to warrant his actions if he followed it: And if not then, neither have we now.

5. *Arg.* From *Luk.*16.8. where our Saviour ſaith, *The children of this world are wiſer in their generation, then the children of light:* The oppoſition of *children of light, to the children of this world* ſhews, that the children of this world, are not children of light; and if they were the ſame, the ſpeech of Chriſt would be fooliſh in preferring one ſort before the other, as wiſer in their generation. Hence therefore I thus argue, If every man had a light within him, ſufficient to be his rule and guide of it ſelf to direct him how to pleaſe God, then every man ſhould be a childe of light; for to be a childe, is all one as to be a perſon that hath light in him to guide him, ſo as to pleaſe God. But every man is not a childe of light: Therefore every man hath not a light ſafe and ſufficient within him, to guide him in his way to God, and to be the compleat rule of his actions Godward.

6. *Arg.* Is from *Act.*26.18. where *Paul* ſaith, Chriſt *ſent him to the Gentiles to open their eyes, and to turn them from darkneſs to light*, 1 Pet.2.9. *Ye are a peculiar people, that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light.* Eph.5.14. *Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.* From whence I argue, They who are to be turned from darkneſs to light, called by God out of darkneſs into his marvellous light, who are to awake and ſtand up from the dead, that Chriſt may give them light, had not a light within, as a ſufficient ſafe guide to direct them in their way to God; unleſs we ſuppoſe darkneſs to be light, men among the dead, fit to guide themſelves. But ſo it

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is ſaid of both Jews and Gentiles in thoſe Scriptures: Therefore ſure they had not ſuch a light within them, as Quakers ſay is in all. If they had ſuch a light, they ſhould have been directed to follow it, not turned from it, the Apoſtles ſhould have called them, as the Quakers do, to follow the light in them, and not have called them out of darkneſs, nor required them to awake and ſtand up from the dead, that Chriſt may give them light: Nor ſhould we do, as the Apoſtles did, bid men leave the darkneſs in them; but as the Quakers do, look to the light in them.

7. *Arg.* From *Rom.*10. 14,17. *How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a Preacher? So then faith cometh by hearing, and hearing by the word of God.* Heb.11.6. *Without faith it is impoſſible to pleaſe God. For he that cometh to God muſt believe that he is, and is a rewarder of them that diligently ſeek him.* Whence I argue, That is not a ſufficient guide in our way to God, which cannot of it ſelf make us believers; for that is not ſufficient to guide us to God, that is not ſufficient to beget faith, ſith there is no coming to God without faith, as is told us, *Heb.*11.6. But the light within us cannot of it ſelf make us believers, ſith the Apoſtle ſaith, *How ſhall they believe in him of whom they have not heard? And how ſhall they hear without a Preacher? So then faith cometh by hearing,* and *hearing by the word of God*; which were vain ſpeeches, if there were another ordinary way by a light within us to beget faith: Therefore the light within us is not of it ſelf without preaching, a ſafe ſufficient guide in our way to God.

8. *Arg.* From *Rom.*12.2. *And be not conformed to this world, but be ye tranſformed by the renewing of your minde, that ye may prove what is that good, that acceptable and perfect will of God.* Eph.4.23. *And be renewed in the ſpirit of your minde,* Col.3.10. *And have put on the new man, which is renewed in knowledge, after the image of him that created him.* Whence I argue, They who muſt not be conformed to this world, but be tranſformed by the renewing of their minde, that they may prove what is that good, that acceptable and perfect will of God; who muſt put off the old man, and be renewed in the ſpirit of their minde; who muſt put on the new man, which is renewed in knowledge, had not a light within them antecedent to this renewing, which might enable them to prove what was Gods acceptable will, nor be a ſufficient ſafe rule to guide them to God. For if they had, what need ſuch tranſforming, renewing, non-conformity to the world, putting off the old man? But all that have acceſs to God muſt be thus tranſformed, renewed, put off the old man, as the Texts ſhew: Therefore they have not a light within them, as a ſafe ſufficient guide to lead them to God.

9. *Arg.* From *Pſal.*81.11,12. *But my people would not hearken to my voice, and Iſrael would none of me; ſo I gave them up to their own hearts luſt, and they walked in their own counſels.* Act.14.16. *Who in times paſt ſuffered all nations to walk in their own wayes:* Whence I argue, That light in man cannot be a ſafe ſufficient guide to a man in his way to God, to which the leaving a perſon, by God is reckoned as the greateſt curſe and judgement, for refuſing to hearken to God; but to leave a perſon to his own imagination, luſt, to walk in his own counſel, in his own way, (which is all one as to leave him to the light within him) is reckoned as the greateſt curſe and judgement to a man from

God, for refuſing to hearken to Gods voice, as the Texts ſhew: Therefore the light within each perſon is of it ſelf no ſafe guide. The Quakers preſcribe to men that as their rule, which God counts their curſe.

10. *Arg.* From *Rom.*16. 25,26. *Now to him that is of power to ſtabliſh you according to my Goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſtery which was kept ſecret ſince the world began, but now is made manifeſt, and by the Scriptures of the Prophets, according to the Commandments of the everlaſting God, made known to all nations for the obedience of faith.* 1 Cor.2. 7,8,9. *But we ſpeak the wiſedome of God in a myſtery, even the hidden wiſdome which God ordained before the world to our glory, which none of the Princes of the world knew*; but as it is written, *Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him,* Eph.3.9. *And to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God.* Col.1.25,26. *Whereof I am made a Miniſter, according to the diſpenſation of God, to fulfill the word of God, even the myſtery which hath been hid from ages and from generations, but now is made manifeſt to his Saints.* 2 Tim.1.9. *The purpoſe and grace of God is now made manifeſt, by the appearing of our Saviour Jeſus Chriſt, who hath brought immortality and life to light by the Goſpel*: Whence I argue, They had not a light in them as a ſufficient ſafe guide to God, from whom the myſtery was hid, which concerned the grace and purpoſe of God, into whoſe heart the things which God had prepared for them that love him entered not, to whom life and immortality was not brought to light. But from the Gentiles the myſtery of God was hid, life and immortality was not brought to light, nor did the things God had prepared for them that love him, enter into their hearts: Therefore they had not a light within them, as a ſufficient guide to God.

11. *Arg.* From 1 *Cor.*2.11. *For what man knoweth the things of a man, ſave the ſpirit of a man which is in him? Even ſo the things of God knoweth no man but the Spirit of God.* Rom.8.9. *Now if any man have not the Spirit of Chriſt, the ſame is none of his.* Jude 19. *Having not the Spirit.* Joh.14.17. *The Spirit of truth, whom the world cannot receive.* Whence I argue, They have not light within them ſufficient to guide them to God, who have not the Spirit of God, becauſe they cannot know the things of God without the Spirit. But every man hath not the Spirit of God: Therefore every man hath not a light within, ſufficient to guide him to God.

12. *Arg.* From *Mat.*11.27. *All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father ſave the Son, and he to whom the Son will reveal him.* Joh.14.6. *Jeſus ſaith unto him, I am the way, the truth, and the life, no man cometh unto the Father but by me.* Whence I argue, They had not a light within them to guide them to God, to whom the Son did not reveal the Father, who did not go by the Son as the way to the Father. But the Son did not reveal the Father to every man, nor did every man come to Chriſt, *Joh.*1.5. 10. & 12. 38. & 5. 40. 43. Therefore every man had not a light within him, ſufficient to guide him to God.

13. *Arg.* From *Mat.*11.25,26. *At that time Jeſus anſwered and ſaid, I thank thee O Father Lord of heaven and earth, becauſe thou haſt hid theſe things from the*

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wiſe and prudent, and haſt revealed them unto babes; even ſo Father, for ſo it ſeemed good in thy ſight. Mat.13.11. *It is given to you to know the myſteries of the kingdome of heaven, but to them it is not given.* Whence I argue, If God hide the things of God, which concern the knowledge of himſelf from ſome, and reveal them to others; if to ſome be given to know the myſteries of the kingdome of heaven, not to others, then every man hath not a light within him, as a ſufficient guide to direct him to God. But the antecedent is true as the Texts ſhew, and the conſequence is evident of it ſelf: Therefore the conſequent is alſo true.

14. *Arg.* From thoſe Texts which ſpeak of Chriſt as a light come into the world, *Joh.12.46. I am come a light into the world, that whoſoever believeth on me ſhould not abide in darkneſs.* Joh.8.12. *Then Jeſus ſpake again to them ſaying, I am the light of the world, he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.* Joh.9.5. *As long as I am in the world, I am the light of the world,* Joh.3.19. *And this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil.* Luk.1.78. *Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death.* Luk.2.32. *A light to lighten the Gentiles*; which would have been needleſs, if every man had a light within him before Chriſt his coming into the world, ſufficient to guide him in the way to God: Yea the Text ſuppoſeth perſons in darkneſs before, to ſit in darkneſs, and in the ſhadow of death, and to have need of another light without them to guide their feet into the way of peace, and that the Gentiles were without light. Whence I argue, That opinion which makes the coming of Chriſt into the world, to be the light of the world needleſs, is an errour. But the opinion of the Quakers concerning a light in each man that cometh into the world, ſufficient to guide him into the way of peace of it ſelf, makes the coming of Chriſt uſeleſs, and aſſerts that perſons had light, when the Text ſuppoſeth they were in darkneſs: Therefore their opinion about the light within each perſon, is a manifeſt errour.

15. *Arg.* From thoſe Texts which make the Scriptures neceſſary and uſefull to give light to men, 2 *Tim.*3.15,16,17. *And that from a childe thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, thoroughly furniſhed unto all good works.* Rom.15.14. *For whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope,* Mar.12.24. *And Jeſus anſwering ſaid unto them, Do ye not therefore erre, becauſe ye know not the Scripture?* Joh.5.39. *Search the Scriptures, for in them ye think ye have eternal life, and they are they which teſtifie of me.* Whence I argue, That opinion which terms the Scripture the letter, in diſparagement of it; that makes it unneceſſary; which dehorts from ſearching it; and directs to follow the light in each man without it, is contrary to the teſtimony given by *Paul* and Chriſt concerning the uſe, vertue, and neceſſity of Scripture, to keep from errour, to make wiſe to ſalvation, to give comfort, to furniſh for good works. But ſuch is the opinion of the Quakers, as their words recited *Serm.* 5. ſhew:

therefore it is contrary to Chriſts and *Pauls* ſpeeches. Chriſt ſaith, *Search the Scriptures*, Quakers ſay, No, *but look to the light within you.*

16. *Arg.* From *Iſa.*8.20. *To the Law and to the Teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them.* Pſal.119.105. *Thy Word is a lamp unto my feet, and a light unto my path.* Whence I argue: That Opinion which makes ſuppoſed light within each man, which is often diſſonant from the Law and the Teſtimony, and the Word of God, a ſafe rule and guide to each man, is erroneous. But ſuch is the Quakers Opinion, which is contrary to the Law and Teſtimony, and Gods Word, oppoſing Ordinances, Miniſtry, and many other things, Therefore it is erroneous, and their ſpeech is without light in it.

17. *Arg.* From *Epheſ.* 4. 11. *When he aſcended up on high, he gave gifts to men: And he gave ſome, Apoſtles; and ſome, Prophets; and ſome, Evangeliſts; and ſome, Paſtours and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt.* 1 Cor. 12.28. *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers. Are all Apoſtles? are all Prophets? are all Teachers?* Hence I argue, That Opinion and practice is evil, that makes every man a Teacher, and Teachers ſet by God for the work of the Miniſtry needleſſe, and as if they were no gift but a burden to the Church, cryes them down, is contrary to Gods and Chriſts way, and ſo Antichriſtian. But thus doth the opinion and practice of the Quakers, Therefore it is evil and Antichriſtian.

18. *Arg.* From *Epheſ.* 1.17. *I make mention of you in my prayers, that God may give unto you the ſpirit of wiſdome and revelation in the knowledge of him, the eyes of your underſtanding being enlightned.* Hence I argue: That Opinion which makes it unneceſſary to pray for the Spirit to enlighten mens eyes in the knowledge of God, is impious. But thus doth the opinion of Quakers, which makes each mans light in him a ſufficient and ſafe rule and guide in his way to God: Therefore it is impious.

19. *Arg.* From *Pſal.* 19.12. *Who can underſtand his errours?* Hence I argue: If each mans light within him be a ſufficient and ſafe rule and guide to each man in his way, and every man follow it (as they do unleſſe in preſumptuous ſins againſt conſcience) then there be no errours or ſinnes of ignorance in man, or they may be underſtood by each man, but the Pſalmiſt ſaith there are errours, and ſo many, that he makes them as not to be underſtood by any: Therefore each mans light within him, is not a ſufficient and ſafe rule and guide to him in his way to God.

20. *Arg.* From *Acts* 17.30. *And the times of this ignorance God winked at, but now commandeth all men every where to repent.* Whence I argue: If each mans light within him be a ſufficient ſafe rule and guide to direct him in his way to God, then he need not repent of his ignorant worſhip of God, for then he followed the light in him. But God commands men to repent of the ignorant worſhip of him, Therefore each mans light in him is not a ſufficient and ſafe rule and guide for him to go by in Gods worſhip.

21. *Arg.* From *Prov.* 3.5,6,7. *Truſt in the Lord with all thine heart, and lean not to thine own underſtanding. In all thy waies acknowledge him, and he ſhall direct thy paths. Be not wiſe in thine own eyes.* Rom. 12. 16. *Be not wiſe in your own conceits.* Whence I infer, That which makes a man to lean to his own under-

underſtanding, to be wiſe in his own eyes, in his own conceit, is a pernicious Opinion; for it makes a man not to depend on God for teaching him in his waies, but makes him proud and liſted up. But the Opinion of the Quakers concerning each mans own light in him, as a ſufficient ſafe rule of it ſelf, to guide him in his way to God, makes him to lean to his own underſtanding, to be wiſe in his own eyes, and his own conceit, Therefore it is a pernicious Opinion. Theſe Quakers bleſſe men in following their own light, when God ſaith, *Iſa.* 5.21. *Wo unto them that are wiſe in their own eyes, and prudent in their own ſight.*

22. *Arg.* From *Judges* 17.6. *In thoſe daies there was no King in Iſrael, but every man did that which was right in his own eyes.* Pſal. 106.39. *Thus they were defiled with their own works, and went a whoring with their own inventions.* Whence I argue, If to do that which is right in our own eyes, and to follow our own inventions, be the ſign of wicked men, and a going a whoring from God, then to look to the light within us, and to follow it, is not a ſafe way to God, but the way to depart from God. But the Antecedent is true, therefore the Conſequent. The truth is, God forbids the following of our own ſuppoſed light, as the greateſt impiety, which the Quakers place all their godlineſſe in.

23. *Arg.* From the ſame text I argue, If each mans light within him were to be his guide, then Kings and Rulers ſhould not reſtrain men from, or puniſh them for doing that which is right in their own eyes, but the contrary is ſuppoſed, *Judges* 17.6. where the defect of Government is made the permiſſion of every man to do that which is right in his own eyes, therefore each mans light in him is not to be his rule and guide ſpecially in Religion.

24. *Arg.* From *Prov.* 14.12. *There is a way which ſeemeth right to a man: but the end thereof are the waies of death.* That guide is not a ſafe guide, which may lead a man into a way whoſe end is death: But the ſuppoſed light in a man may guide him into a way whoſe end is death, for that way that ſeems right to him may be the way to death, and a man follows his ſuppoſed light, when he walks in that way which ſeems right to him: Therefore the ſuppoſed light which is in each man, is not of it ſelf a ſufficient ſafe guide of a man in his way to God.

25. *Arg.* From *Prov.* 22.6, 15. *Train up a child in the way he ſhould go, and when he is old, he will not depart from it. Fooliſhneſſe is bound in the heart of a Child, but the rod of correction ſhall drive it far from him.* Hence I argue, If there were in each man who cometh into the world a light, which might of it ſelf be a ſufficient and ſafe guide to lead him to God, then there ſhould not be fooliſhneſſe ſo bound in the heart, which hath need of the rod of correction to drive it far from him; there would not be need to train up a child in the way he ſhould go, he might guide himſelf without ſuch training: But the contrary is manifeſt from the text. Therefore there is not in each man that cometh into the world, ſuch a light as might of it ſelf be a ſufficient and ſafe guide to lead him to God.

25. *Arg.* From *Joh.* 6.44, 45, 65. *No man can come unto me, except the Father which hath ſent me draw him. It is written in the Prophets, And they ſhall be all taught of God. Every man therefore that hath heard and learned of the Father cometh unto me. Not that any man hath ſeen the Father, ſave he which is of God,*

he hath seen the Father. Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. Hence I argue, If each mans light within him were of it self a sufficient safe guide to lead him to God, then there would be no need of a further drawing or gift of the Father, that he might come to Christ, his own light without any other help would make known Christ to him. But this is contrary to the words of Christ, therefore each mans own light, is not of it self a sufficient safe guide to lead him to God.

27. *Arg.* From 1 *John* 4.1. *Beloved, believe not every spirit, but try the spirits whether they are of God.* 1 Thes. 5.21. *Prove all things, hold fast that which is good.* Hence I argue, If each persons light within him were a sufficient and safe guide of it self to lead him to God, then no man need to try other mens spirits, or prove all things, lest he be deceived, sith if he follow his own light he is infallible, nor is any man to be distrusted, unlesse he appear a voluntary deceiver, sith his own light will not misguide him. But these things are absurd and contrary to the wariness Christ prescribeth, *Mark.* 4.24. *Take heed what you hear:* and the Apostles in the places cited, therefore the light within each person, is not of it self a sufficient safe guide to lead him to God.

28. *Arg.* From *Psal.* 139.23. Where *David* prayes, *Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.* If *David* had a light within him, of it self a sufficient and safe guide to God, he should not have been jealous of his own heart or thoughts, so as to need God to search, know, and try him, and lead him, he might lead himself: But it is otherwise with *David*, and therefore he knew he had not a light within him, as a sufficient safe guide to lead him into the way everlasting.

29. *Arg.* From *Deut.* 4.8. *And what nation is there so great, that hath Statutes and judgements so righteous as all this Law which I set before you this day.* Ver. 6. *Keep therefore and do them, for this is your wisdom, and your understanding in the sight of the Nations, which shall hear all these Statutes and say, Surely this great Nation, is a wise and understanding people.* Psal. 147. 19, 20. *He sheweth his Word unto Jacob: his Statutes and his judgments unto Israel. He hath not dealt so with any Nation, and as for his judgments they have not known them.* Rom. 3. 1, 2. *What advantage then hath the Jew? or what profit is there of circumcision? much every way: chiefly because that unto them were committed the Oracles of God.* Hence I argue, If each Gentile had a light within him as a sufficient guide in the things of God, as the Quakers teach, then they had known Gods Statutes and Judgments, Gods Oracles had been committed to them as well as the Jews, they had had as righteous Statutes, and been as wise a Nation as they. But all these consequents are false and contrary to the texts, therefore each Gentile which came into the world, had not such a light within him, as might be a sufficient safe guide to him in the things of God.

30. *Arg.* From *Rom.* 7.7. *I had not known sinne, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet.* Hence I argue, That was not a sufficient safe guide of it self to God, which without the Law neither did nor could discover sinne, the sinne of lust: But the light within *Paul*, and so much more of other men, neither did, nor could discover

diſcover ſin, even the ſin of luſt, without the Law: Therefore the light in each perſon, is not a ſufficient ſafe guide of it ſelf, without the written word, to lead him to God, and to warrant his actions.

Every mans Light within him, is not of it ſelf a ſufficient ſafe guide unto God.

SERM. VII.

Joh. 1. 9. *That was the true light which lighteth every man that cometh into the world.*

Sect. 1. *Ten Reaſons more are urged againſt the Quakers opinion, of the ſufficiency of the light in every man to guide him to God.*

HItherto I have argued againſt the Quakers opinion, of the ſufficiency of each mans light within him from Scripture: I ſhall now argue againſt it by Reaſons; whereof the firſt is this: If each mans light within him is his rule and a ſafe guide, then what each man conceives according to his light within him is right and true; for what is according to the rule and a ſafe guide, is true and right, it being proper to a rule, to be the meaſure according to which each thing is to be tried, and that cannot be a ſafe guide that erres: But what each man conceives according to his light within him, cannot be right and true, for one mans conceits do ſometimes contradict anothers. Thus it is reported by Quakers themſelves, that *George Fox* contradicted *James Nailor*; nor do I think all Quakers are of one minde, when they follow the light in them. And if they ſhould agree, yet he that ſhould ſay all mens conceits, who follow the light in them, were the ſame, none contradicting another, would appear either monſtrously impudent, or extremely mad. Now ſure two contradictories cannot be both true; it's reſolved on by all that have the uſe of reaſon in an ordinary meaſure, that it is impoſſible that the ſame thing, at the ſame time, in the ſame reſpect, ſhould be and not be, be ſo and not be ſo: Therefore it is againſt the very light of nature, and firſt notions of humane reaſon, that each mans light within him ſhould of it ſelf be a ſufficient right rule and ſafe guide to him, in that which concerns the knowledge and way of God.

2. That which is variable and alterable, cannot be a perfect rule: For it is the property of a rule to be invariable, and the ſame at all times; the rules, meaſures, and weights, and dials, and ſquares, and what other things are made if they be varied, they ceaſe to be rules, for rules ſhould be fixed and certain. But there is nothing more variable then mens light in them; that which is this day taken for light, is to morrow judged to be darkneſs; and that light which is this day in a perſon, may be leſſened to morrow; a perſon may become frantick and doate, who yeſterday was heard ſpeak with applauſe: Therefore each perſons light cannot be his rule, ſo as that at all times he ſhould be bid look to it, and follow it as a ſafe guide to him, as Quakers do.

3. If that light which each perſon hath in him ſhould be his rule, and his guide, then it were unneceſſary, and unſafe, and fooliſh, to trouble himſelf to

ſeek

seek counsel of another, and to be guided by his light? But this is contrary to all resolutions of wise men, and contrary to all experience of the necessity of taking counsel, and the course of all people that are not wilfull fools. All men magnifie the wisdome of the aged, and others who give counsel, they are honoured as the most necessary persons in humane society. It is threatned as the heaviest judgement of a people, to take away from them the counsellour, *Isa.*3.3. The wise woman said, 2 *Sam.*20.18. *They were wont to speak in old time, saying, they shall surely ask counsel at Abel, and so they ended the matter.* Prov.11.14. *Where no counsel is, the people fall; but in the multitude of counsellours there is safety.* Prov.12.15. *The way of a fool is right in his own eyes; but he that hearkneth unto counsel is wise.* Prov.15.22. *Without counsel purposes are disappointed; but in the multitude of counsellours they are established.* Prov.19.20. *Hear counsel and receive instruction, that thou mayest be wise in thy later end.* Prov.28.18. *Every purpose is established by counsel; and with good advice make war.* Prov.24.6. *For by wise counsel thou shalt make thy war; and in multitude of counsellours there is safety.* All men in their right wits do condemn rash persons as fooliſh: He is a wise man said *Hesiod*, that takes good counsell; he is wiser that gives; wisest that gives and takes; but a very fool that neither gives nor takes good counsel, *Arist. Ethic. ad nicom. l.* 1. *c.* 3. But by Quakers doctrine, they are wisest who follow their own light, for they follow a safe and sufficient guide, which none but men out of their wits do assert, it being contrary to all experience of all men concerning themselves, and others since the Creation, to this day.

4. If that each persons light within him be a sufficient and safe rule and guide to him of it self, then the meetings of Quakers to consult about any affairs in common, or to teach each other, or to communicate revelations, is needless and vain, sith each may guide himself by his own light; that's done in vain by more, which may be done by fewer: Would not we censure him as fooliſh, who would travell far, and bestow much cost for that elsewhere, which he might have without labour and cost at home? Especially if it be as they say, that each man is to look to his own light; and that is it which they most of all tell them, it being in a manner all that they say at those meetings of them, where I have been present; which when I have heard, I have admired at the silliness of some hundreds of people, who have come many miles to hear a person in a close of pasture in a hot Summer day on a stage, nothing almost but brawl against others, and instruct them in nothing, but bid them look to the light within them; and yet they stood a great part of such a day in a crowd, to hear such speech.

5. If each persons own light in him be his guide and rule, then is it in vain to desire and expect revelations and discoveries, which they had not before, sith they have light within them of themselves. Therefore when they compose themselves to their quaking fits, that they may have some word of the Lord to speak to people; what is this but either an hypocritical devise, when they pretend some new revelation, and do but repeat again what they have often said; and blasphemous, to term this the word of the Lord, and pretend it to be from the Spirit of God, when it is but their ordinary talk, and some of it false and unrighteous, or else al needless thing, sith they have light within them sufficient to guide them, without other revelation?

6. That

6. That which is the worſt of all: By aſcribing ſo much to the light within them, Satan hath this advantage, that whatever he can imprint on them as their light (which perſons are very apt to take as from God, when it ſuits with their wills and luſts, or comes into them with force and ſupernatural impulſe) they muſt receive it without examination, and obey it. By which meanes Satan hath drawn perſons to horrid acts, which they have judged neceſſary duties: As to omit elder inſtances; the things related by *Gilpin* of *Kendal* concerning himſelf; and that which happened nearer to us, concerning the young man that drowned himſelf in a little puddle in a ditch not farre from *Worceſter*, that he might meet with Chriſt, not many years ſince, do give us ſad proof how the Devil works on Quakers, who are deluded by this principle of following the light within them, without Scripture.

7. If every mans light within him be a ſufficient and ſafe guide unto God, then there is no difference to be put between wiſe and fooliſh, learned and unlearned ones; it is as ſafe a way which the unlearned and fooliſh follow, as that which the wiſe and learned follow in matters of Religion, and moral behaviour. He that is counted unlearned and fooliſh, if he follow his own light, doth as well as he that is never ſo wiſe or learned: Whereas *Solomon* tells, *Eccl.*2.13,14. *Then I ſaw that wiſdome excelleth folly, as farre as light excelleth darkneſs; the wiſe mans eyes are in his head, but the fool walketh in darkneſs.*

8. If every mans light within him be a ſufficient ſafe guide in his way to God, then the Philoſophers light afore they had the Goſpel preached to them, was ſufficient ſafe guide to them; for ſure they had as much light within them without the Scripture as any, and did improve it to the utmoſt; and the Iewiſh Rabbins, beſides the natural light in them, did by the ſtudy of the Law, and tradition of Elders, endeavour to attain to the knowledge of God: Yet ſaith the Apoſtle *to the Greeks that ſought after wiſdome, the preaching of Chriſt crucified was fooliſhneſs*; inſomuch that the Apoſtle 1 *Cor.*1. 20,21. uſeth this exprobration, *Where is the wiſe? Where is the diſputer of this world? Hath not God made fooliſh the wiſdome of this world? For after that in the wiſdome of God, the world by wiſdome knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.*

9. If every mans light within him were a ſufficient ſafe guide to him in Religion and morality, then do all Law-makers ill, to put any Laws on them, to reſtrain them from doing what they like; then do Iudges ill, in paſſing ſentences of condemnation of them; then do men ill to reprove them; Parents, Tutors, Schoolmaſters, ill to teach them otherwiſe; then is all Government and Magiſtracy unprofitable; Rulers are not Miniſters of God to us for good, but only to moleſt and oppreſs us; then they that ſet their children to School do fooliſhly; Univerſities, and Schools of Arts, to breed them up in literature and good manners, are vain; and all theſe are to be aboliſhed, which were a way to lay all waſte, to level people, as well in manners and knowledge, as eſtates, to reduce us to barbariſm, to make the nation a wilderneſs, yea to depopulate it, and in fine drive away the Spirit of God from us, and introduce unclean ſpirits to repoſſeſs us and our Land. It is ſuch a courſe as tends to expell all that is excellent, and may better us, and to fill the Nation with a generation of *fools, in whom God hath no pleaſure*, Eccl.5.4. and doth by

conſequent condemn all the men of worth in the world, ſince the Creation, of folly and blindneſs.

10. Laſtly, If every man have a light within him, which is a ſufficient ſafe guide to him, then I ſuppoſe they will grant that I have ſuch a light within me; and if every man is to follow this light, then I am to follow my light in me: Now my light within me ſhews me, that the Quakers opinion about the light in them is an errour; that they pervert ſouls by bidding men follow it; and draw them off from making the Scriptures their rule, terming it diſparagingly the letter; and oppoſe Preachers, reviling them, openly thwarting them and moleſting them in their work of teaching the people out of the Scripture; and this is not only my light, but the light of millions of men beſides me: Yea I think all the ſober men of the world that ever were, have found by experience their own darkneſs, and ignorance, and have groaned under it, bewailing it to God, and applying themſelves to the uſe of ſuch meanes, as might bring light into their ſoules. Out of all which I conclude, that this opinion of Quakers which I have refuted, is the moſt ſottiſh opinion that ever was hatched, inſtilled into them by the prince of darkneſs, not by the Spirit of God, and tends to the diſſolution both of Religious diſcipline and civil government; yet they ſay, or rather brawl ſomewhat for their opinion, which is now to be conſidered.

Sect. 2. *Objections of Quakers for the univerſality and ſufficiency of light in men, are anſwered.*

That which they moſt urge, is the Text *Joh.*1.9. which makes not for them, nor againſt us, who deny not that every man hath a light from Chriſt; but the kinde of it, that it is ſpiritual, and the ſufficiency of it, that of it ſelf it is a ſafe guide to God: Of which enough is ſaid before.

They alleadge alſo *Luk.*17.21. Where it is ſaid to the Phariſees, *Behold the kingdome of God is within you:* Therefore in every man. Whereto I anſwer, 1. That the particle tranſlated [*within you*] may be as well, and to my apprehenſion more truly rendered [*among you*] which is the tranſlation in the Margin. 2. That the ſenſe is, the kingdome is not to be expected as a future thing; but as it is *Mat.*12. 28. *The kingdome of God is come unto you.* Luk.11.20. *The kingdome of God is come upon you.* Luk.10. 9. *The kingdome of God is come nigh unto you:* Which is not meant of light within, but the preaching of the Goſpel, or the preſence of the Meſſiah (who was among them, *Joh.*1.26.) without them the light within each man cannot be meant by the kingdome of God: For the kingdome of God is a thing that was not afore Chriſts appearance in the fleſh, and was taken from the Iewes and given to the Gentiles, *Mat.*21.43. which is not to be ſaid of the light within every man. Nor is it ſaid, the kingdome of God is in every man, but within or among you Phariſees or Iewes, to whom the Goſpel was at firſt ſent: For *John* the Baptiſt preached, *Mat.*3.2. *The kingdome of heaven is at hand*; and *Chriſt went preaching the Goſpel of the kingdome.* Mat.4. 17. and *Mat.*11. 12. *From the dayes of John the Baptiſt the kingdome of heaven is forced.* Mat.13. 19. *Every one that heareth the word of the kingdome:* Which and many Scriptures ſhew, that the kingdome of God is not extended to every man, nor every hearer, but to thoſe that hear the Goſpel, and receive it.

It

It is alledged that the Apoſtle ſaith, *Rom.*2.14,15. *That the Gentiles who had not the law, did by nature the things of the law, theſe having not the law are a law unto themſelves:* Whereto I anſwer, that it is true of the Gentiles, that their own conſciences were a law unto themſelves, but not ſo far as to convert or guide them to God, but to accuſe or excuſe them to themſelves, as the very next words ſhew: *Who ſhew the work of the law written in their hearts, their conſciences bearing them witneſs, and their thoughts between themſelves accuſing or excuſing.*

It is alledged that it is ſaid, *Col.*1.23. *That the Goſpel hath been preached to every creature under heaven*; therefore every one hath the light within him, which is the Goſpel: To which I anſwer, the Goſpel is not the light within each perſon, but that word without them which was preached to them, of which *Paul* was a Miniſter. The light within each perſon is by creation, and inward work of the Spirit; but the Goſpel is the word brought to our ears by Preachers without us, which is never received by many of thoſe to whom it is preached. And when it is ſaid to be preached to every creature, the meaning is not that every particular perſon heard it; but as when Chriſt bids them *preach the Goſpel to every creature*, Mar.16.15. the command is not that they muſt preach it to every particular perſon, even to Infants, for that had been an impoſſible work; but that they ſhould preach it to any indefinitely, not reſtraining them to *the loſt ſheep of the houſe of Iſrael*, as he did formerly, *Mat.*10.5,6. In which ſenſe the Apoſtle ſaith, *Col.*1.28. *He warned every man, and taught every man*; that is any without difference who occurred, whether Iew or Gentile.

It is often urged that it is ſaid, *Col.*1.27, *Chriſt in you the hope of glory*; therefore it is Chriſt within a perſon which is the hope of glory, which ſome of them have made their Saviour, and not he who was crucified at *Jeruſalem*; and this fancied Chriſt within them, they ſeem to confound with the light within them, and the Goſpel. But I anſwer, 1. That this is a meer phantaſtick deluſion, to imagine a Chriſt in themſelves different from that Ieſus Chriſt born of *Mary*, who is the Saviour of the world; not is there in the words, *Col.*1.27. any ground for ſuch a diſtinction: For the term rendered [*in*] may as well be rendered [*to*] as it is *verſ.* 23. If not, the meaning is, *Chriſt is in them the hope of glory*, that is, Chriſt who is in them by faith, or Chriſt who is the hope in them, that is, their hope of glory. 2. However this is certain, that *Chriſt in them*, cannot be meant of the light that is in every man, for that is by generation; but this Chriſt in them was only *in the Saints*, verſ.26. And by Preaching, whereby *God made it known, which had been hid from ages and generations*, verſ.25,26,27,28.

It is alledged that *Jerem.* 31. 34. God promiſeth, *And they ſhall no more teach every man his neighbour, and every man his Brother, ſaying, Know the Lord: for they ſhall all know me, from the leaſt unto the greateſt of them.* Therefore every man hath a light in him, and needs no Preacher.

To which I anſwer, 1. That it is manifeſt from *Heb.* 8.10,11. that this is not a declaration of what all men have upon their birth, but what ſome ſhall have under the new Covenant by ſpecial grace, and therefore is not meant of the light within each perſon whatſoever; for that was as well under the firſt Covenant, but thoſe who are ſpecially called under the Goſpel. 2. The

meaning is not that they ſhall have no more teaching at all; then Gods word had been broken, when *Paul* taught the knowledge of God, 2 *Cor.*4. 6. But either the meaning is, they ſhall not teach by ſuch obſcure ſhadows or predictions as they did before, but ſo plainly, as that they may *with unveiled face, behold the glory of the Lord*, 2 Cor.3.18. which ſeems the moſt genuine meaning by *Verſ.*9,10. Or in a comparative ſenſe, their knowledge ſhall be ſo abundant, as that each perſon who hears the Goſpel and believes it, ſhall be able of himſelf to know the Lord.

It is urged that *Iſa.* 54.13 it is ſaid, *All thy children ſhall be taught of the Lord*; therefore every man hath a light within him.

Anſw. 1. *All thy children*, cannot be meant of every one that cometh into the world: Our Saviour hath taught us, *Joh.*6. 45. to expound it of one ſort of perſons, *thoſe that have heard and learned of the Father*, not all. 2. Nor can it be meant of that teaching, which is by the light within a man common to him, with every man beſides; but that peculiar teaching of God by his Spirit and his Goſpel, whereby a perſon *cometh to Chriſt*; that is believes in him, which is never by the meer light which each man hath in him by humane birth.

It is yet further urged that it is ſaid, 1 *Joh.*2. 27. *But the anointing which ye have received of him abideth in you; and ye need not that any man teach you; but as the ſame anointing teacheth you of all things, and is truth and is no lie; and even as it hath taught you, ye ſhall abide in him:* Whence they would gather, that each mans light within him, or at leaſt each perſons light within him, who hath the Spirit of God, is ſufficient to teach him without Scripture or Preacher, which is the thing they aime at, that there may be ſome colour to make Scriptures and Preachers ſeem needleſs.

To it I anſwer, The ſpeech is in oppoſition *to thoſe that ſeduced them*, Verſ. 26. who were the Heretiques of thoſe times, whether *Ebionites*, *Cerinthians*, *Nicolaitans*, or *Gnoſticks*, whom he terms *Antichriſts*, Verſ.18, and 22,23. He mentions their hereſie, *the denying the Father and the Son*; which was done, by pretending a more ſublime and refined doctrine then the Apoſtles taught; of another Creatour then the Father; of the Son, as only in ſhew and appearance come in the fleſh, crucified, riſen again; in oppoſition of whom, he tells them they were armed by the anointing and its teaching, and ſo they need not any, (that is any of thoſe ſeducers mentioned *Verſ.* 26.) ſhould teach them, nor that any other doctrine upon any pretence whatſoever ſhould be taught them, but that which they had been taught by that anointing. Now how did that anointing teach them? Undoubtedly by the Apoſtles, as is manifeſt by *Verſ.*24. *Let that therefore abide in you, which you have heard from the beginning*, which is expreſſed plainly to be that, which he and other Apoſtles taught and declared unto them, *Chap.*1. 1,2,3,5. To which he ſaith, *The Spirit beareth witneſs*, 1 Joh.5.6. And ſaith, 1 *Joh.*4. 6. *We are of God, he that knoweth God heareth us, he that is not of God heareth not us; hereby know we the Spirit of truth and the Spirit of errour.* Whence it is apparent, 1. That they only, not every man, have no need that any teach them, who have received the anointing. 2. That it is not meant, that they have no need of any mans teaching any thing at all; but that they have no need of the ſeducers doctrine, pretended to be more exact and ſublime. 3. That the teaching of the

the anointing was not by peculiar immediate revelation, but by bearing witneſs to what the Apoſtles taught. 4. That they only that receive the doctrine of the Apoſtles, are taught by the anointing. 5. That when it is ſaid, *the ſame anointing taught them of all things*; it is not meant of all things ſimply, for then they ſhould have been omniſcient, they ſhould have *known the day and hour in which the Son of man cometh*; whereas Chriſt ſaith, *the Father only* knowes it, *Mar.*13.32. but of all thoſe things concerning the Father and the Son, of whom the Hereticks pretended a deeper knowledge then the Apoſtles had. Now theſe things being premiſed, this Text is againſt the Quakers, not for them; for it aſſerts not a light in every man, but only in thoſe in whom the anointing was; nor a teaching of that anointing by peculiar immediate revelation, but by the Apoſtles preaching, which is the ſame with the doctrine of the Scriptures; and ſo proves the Quakers not of God, who hear not the Apoſtles, are not guided by the Scriptures, but by a peculiar light within them, falſely aſcribed to the anointing of the Spirit of God, and teach other doctrine then what is received from the Apoſtles; and ſo is a warning to us that we ſhould not hear them; and juſtifies the Preachers who preach the doctrine which the Apoſtles delivered; and ſhews thoſe only to have the anointing and to be rightly taught by it, who receive their doctrine, which is in the Scriptures.

Sect. 3. *The opinions of Gods obligation to the uſer of natural abilities well and of univerſal calling, are errours pernicious.*

It remains that I ſhould ſay ſomething of the other opinions mentioned, *Serm.*5. concerning the certainty of Gods communicating that which ſhall be of ſaving import to every man, that uſeth his natural abilities faithfully and carefully, and univerſal calling by that which is termed objective grace. For though my purpoſe was only to examine the Quakers opinion about a light in every man, yet ſith theſe two opinions do come very near the Quakers opinion, and did either beget it at firſt, or do much ſerve to confirme it, and are the high way to the opinion of the Gentiles ſalvation, who lived vertuouſly, though the Goſpel were not taught them by any Preachers ſent to them; and of thoſe who hold that every man may be ſaved in his own Religion, if he live honeſtly; which tends to make Chriſts coming in the fleſh unneceſſary; Chriſtian Religion and the preaching of the Goſpel more then is ſimply neceſſary to ſalvation; which quencheth zeal in propagating the Goſpel, profeſſing of Chriſt, reformation of Religion, and ſuffering for the Chriſtian doctrine; and fills the Land with lukewarm Neutraliſts, meer Moraliſts, and Atheiſts: I ſhall briefly examine them.

The opinion of Gods engagement to him that uſeth faithfully and carefully natural abilities doth ſuppoſe, 1. That there may be, if there never were, a faithfull and careſull uſe of natural abilities by every perſon of mankinde under heaven: This uſe is to be conceived to be for the finding out of the knowledge of the true God, his will and counſel, and the obſerving them. Now this cannot be conceived to be in any, who hath not a heart to be ſubject to God, if he might know his will, and to worſhip him, if he could underſtand how he ſhould do it, and doth carefully ſtudy to finde out theſe, and enquires diligently after them. But the Scripture tells us, *Verſ.*1. that *the mind-*

ing of the fleſh is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be; ſo then they that are in the fleſh cannot pleaſe God, Rom.8.7,8. Now all they are ſuppoſed to be in the fleſh who are not in the Spirit, *Verſ.* 9. thoſe two members comprehending all men: Now no man is in the Spirit who is not in Chriſt, *Verſ.*9,10. and he that hath only natural abilities is not in Chriſt; till a man believes in him he is not in Chriſt: Therefore no man that hath only natural abilities, hath a heart to be ſubject to God, if he might know his will; nor to worſhip him, if he could underſtand how to do it; nor will carefully ſtudy to finde out theſe, and enquire diligently after them; and therefore the ſuppoſition of a faithfull and carefull uſe of natural abilities by every or any perſon of mankinde to come to God, is a ſuppoſition of an impoſſibility, as the ſtate of mankinde now is. To this Argument may be added that our Lord Chriſt tells us, *Mat.*7. 16,17,18. *Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit:* Which ſpeech though it be underſtood of the moſt diminute impoſſibility, that is a moral impoſſibility only; yet in that ſenſe it will evince, that none of thoſe men who have only natural abilities (by which they can never be made any other then corrupt trees) have or can have an inclination to uſe faithfully or carefully their natural abilities for God, but only for themſelves; ſo that if they do at any time enquire after God, it is by reaſon of ſome kinde of preventing work of God, not by any application of themſelves faithfully and carefully to ſeek after God. I omit the Arguments which I have uſed *Serm.* 4th and 6th before, to prove deſtitution of ſpiritual light, and imperfection of natural light to guide us to God, which prove that it is vainly ſuppoſed that any man, much leſs every man, either will or can in his meer natural eſtate, uſe his natural abilities faithfully and carefully to ſeek after God.

2. It is ſuppoſed, that he that doth thus uſe his natural abilities, ſhall receive from God yet further that which ſhall be of ſaving import and conſequence. For quicker diſpatch, I omit the ſearch both into what a man muſt do, that he may be ſaid to have thus uſed his natural abilities; and what that is of ſaving import and conſequence which he ſhall receive, and ſay that if it were ſuppoſed a man did uſe his natural abilities thus, yet there is no aſſurance that he ſhall receive from God that which is of ſaving conſequence, which I prove thus: 1. If thoſe Jewes and Gentiles who have uſed as well as they could their natural abilities, have not received from God that which is of ſaving import and conſequence, then there is no aſſurance given of every mans receiving from God that which is of ſaving import and conſeqnence, who ſhall faithfully and carefully uſe his natural abilities of reaſon and conſcience. But the antecedent is true: Therefore alſo the conſequent. The conſequence is of it ſelf manifeſt, and the antecedent is proved by inſtances. The young man mentioned, *Mat.*10.20. that *obſerved all the Commandments from his youth, inſomuch that* it is ſaid *Chriſt loved him.* Verſ. 21. And *that he was not far from the kingdome of God.* And *Iſrael that followed after the law of righteouſneſs, but attained it not*, Rom.9.30. uſed as well as they could their natural abilities, and yet received not that which was of ſaving import and conſequence from God. And *the Greeks which ſought after wiſdome, yet by*

wiſdom

wiſdome knew not God, 1 Cor.1.21,22. Therefore there is not aſſured that, which is of ſaving import to the well uſing natural abilities.

2. If God uſe a clean contrary way to lay his right hand on the head of *Ephraim*, and his left on *Manaſſeh*; I mean to bleſs with ſaving grace the worſt of the Gentiles, and to reject Jews moſt zealous of the law, then he gives not aſſurance of their receiving that which is of ſaving import and conſequence, who faithfully and carefully uſe their natural abilities. But the antecedent is true, as *Eph* 2.1,2,5. *Col*.2.13. *Rom*.9.30,31. *Rom*.10.2. *Tit*.3.3,4. appears: Therefore alſo the conſequent.

3. If the Scripture do exclude works of righteouſneſs, which men do from being the reaſon of giving ſaving grace, and aſcribe it entirely to Gods will as the adequate reaſon, then he doth not aſſure that which is of ſaving import and conſequence to them, that uſe natural abilities faithfully and carefully. But the former is true, *Tit*. 3. 4,5. 2 *Tim*.1.9. *Rom*. 9. 16. *Mat*. 11. 25,26 Therefore alſo is the later true.

4. If God were engaged to give to him that well uſeth natural abilities, that which is of ſaving conſequence, then he is ſo engaged by the worth of the work, or by ſome promiſe he hath made thereto. But neither of theſe is true; not the former, becauſe no works done by a man in the fleſh pleaſe God, *Rom*.8.8. *Without faith it is not poſſible to pleaſe God*, Heb.11. 6. Not the later; if there be any ſuch promiſe let it be ſhewed. I know it is uſually urged that Chriſt ſaith, *Mat*.25.29. *To every one that hath ſhall be given, and he ſhall have abundance*; which is uſed by many, to prove that God hath promiſed to give ſupernatural grace to him that well uſeth natural light. I will not enter into an accurate diſcuſſion of the meaning of this Text, nor ſet down the various limitations with which it muſt be circumſcribed, that it may be found true. Dr *Robert Abbot* in a particular Lecture, Dr *William Twiſſe*, Vindic. grat.l.3.Errat.2.Digr.1.Sect.6. have done much to clear it. It is enough for the preſent purpoſe, 1. That the talents cannot be meant of natural abilities. 1. Becauſe both the parables *Mat*.25.1. 4. do expreſs the occurrences pertaining to the kingdome of heaven: Therefore the uſe of the talents is the uſe of ſomething pertaining to it, not of what is common to all humane kinde. 2. The talents are ſaid to be *given to ſervants*, Verſ. 14. Luk.19. 13. Therefore the talents are not natural abilities which every man hath. 2. The ſpeech muſt be meant of the Goſpel, the hearing, underſtanding, and receiving of it. 1. Becauſe the parable expreſſeth the occurrences belonging to the kingdome of heaven. 2. Becauſe *Mat*.13.11,12. it is made the reaſon why it was given to the diſciples of Chriſt to know the myſteries of the kingdome, but to others it was not given. 3. Becauſe *Luk*.8.18. it is made the reaſon why they ſhould take heed how they hear; which had not been pertinent, if the promiſe of giving more were not to them that rightly hear and receive the word. 4. It is more fully cleared by *Mar*.4.23,24, 25. where Chriſt having ſaid, *If any man have ears to hear let him hear*, it is added, *And he ſaid unto them, Take heed what you hear; with what meaſure you mete, it ſhall be meaſured to you; and unto you that hear ſhall more be given. For he that hath to him ſhall be given, and he that hath not from him ſhall be taken away, even that which he hath.* Luk.8. 18. it is *even that which he ſeemeth to have.* 3. *The having* doth hence alſo appear to be meant of hearing with a hearing ear, and of obeying the Goſpel; it

it cannot be meant of bare poſſeſſion, but of right uſing, becauſe he that had but one talent had poſſeſſion; yet is ſaid *not to have*, becauſe he did not well imploy it. The ſenſe then is, To him that hears the Goſpel with an hearing ear and an obedient heart, more knowledge, comfort, ſpiritual abilities, and happineſs ſhall be given; but an unfruitfull diſobedient hearer ſhall loſe all the comfort and happineſs he ſeemed to have.

All ſpiritual ſaving Light is from Chriſt.

SERM. VIII.

Joh.1.9. *That was the true light, which lighteth every man that cometh into the world.*

Sect. 1. *All ſpiritual ſaving light of knowledge, peace, joy, hope, life, and glory, is from Chriſt.*

IT remains that I conſider the ſenſes in which Chriſt as the great Officer of his Father, or Mediatour between God and man, enlightens with ſpiritual light every man that cometh into the world. I ſaid that the Text may be underſtood of this light two wayes, 1. That all who are enlightened with ſpiritual light to ſalvation, have it from Chriſt. 2. That he doth enlighten all ſorts and nations of men with ſpiritual light. I ſhall conſider both.

1. That all who are enlightened with ſpiritual light to ſalvation, have it from Chriſt, is the ſame with that which Chriſt ſaith, *Joh.*14.6. *I am the way, the truth, and the life, no man cometh unto the Father but by me.* And it is proved in the ſeveral ſorts of ſpiritual and ſaving light, that all who have them, have them from Chriſt. 1. There is *the light of the knowledge of the glory of God*, as the expreſſion is, 2 *Cor.*4.6. and that *is in the face of Jeſus Chriſt. No man hath ſeen God at any time, the only begotten Son which is in the boſome of the Father, he hath declared him*, Joh.6.46. *Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.* Joh. 14.7. *If ye had known me, ye ſhould have known the Father alſo*, Verſ.9. *He that hath ſeen me, hath ſeen the Father. Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the works.* Mat.11.27. *All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father ſave the Son, and he to whom the Son will reveal him.* From whence it is apparent, that the light of the knowledge of God and his grace which bringeth ſalvation, is all from Chriſt. It was *the Spirit of Chriſt which was in the Prophets, which teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow*, 1 Pet.1.11. 2. There is the light of peace with God, which is derived from Chriſt and no other. 2 *Cor.*5.18. *And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt.* Verſ. 19. *God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them.* Verſ.21. *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* Heb.2.17. *Wherefore in all things it behov-*

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ved him to be made like unto his brethren, that he might be a mercifull and faithfull high Prieſt in things pertaining to God, to make reconciliation for the ſins of the people. Iſa. 53. 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities the chaſtiſement of our peace was upon him, and with his ſtripes we are healed,* 1 Pet. 2. 24. *who his own ſelf bare our ſins in his own body on the tree, that we being dead unto ſins ſhould live unto righteouſneſs, by whoſe ſtripes ye were healed,* Col. 1. 19, 20. *For it pleaſed the Father that in him ſhould all fullneſs dwell, and (having made peace through the Blood of his Croſs) by him to reconcile all things to himſelf, by him I ſay whether they be things in Earth or things in Heaven.* All then that have the light of righteouſneſs and peace with God, have it from Jeſus Chriſt, who is therefore termed by the Prophet *Iſai.* 9. 6. *the Prince of peace,* and was repreſented by *Melchizedeck King of Salem,* that is, *Heb.* 7. 2. *firſt being by interpretation King of righteouſneſs, and after that alſo King of Salem, which is King of peace,* Iſai. 9. 7. *of the increaſe of his government and peace there ſhall be no end.* 3. There is the light of ſpirituall joy, comfort, hope, courage, boldneſs, and confidence before God, which is derived from Jeſus Chriſt and no other. *We are the circumciſion* ſaith the Apoſtle, *Phil.* 3. 3. *who worſhip God in the ſpirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh,* Rom. 5. 10, 11. *For if when we were enemies we were reconciled to God by the death of his Son: much more being reconciled we ſhall be ſaved by his life. And not only ſo, but we alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received the Atonement,* Col. 1. 27. *which is Chriſt in you the hope of glory,* Phil. 2. 1. *If there be any conſolation in Chriſt,* 2 Cor. 1. 5. *For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt,* Eph. 3. 12. *In whom we have boldneſs and acceſs with confidence by the faith of him,* Eph. 2. 11, 12. *Wherefore remember, that ye being in time paſſed Gentiles in the fleſh, that at that time ye were without Chriſt being aliens from the Commonwealth of Iſrael, and ſtrangers from the Covenants of promiſe, having no hope, and without God in the world.* When they were without Chriſt *they had no hope,* 1 Theſ. 4. 13. whereby it is evinced that all ſpirituall joy in God, all the comfort againſt death and wrath to come, all the courage and boldneſs and confidence before God, all the *hope of the glory of God in which they rejoyce,* Rom. 5. 2. all the ſpirituall ſtrength they have to endure and do is from Chriſt, *Phil.* 4. 13. *It is the peace of God which paſſeth all underſtanding, which keeps mens hearts and minds through Chriſt Jeſus,* v. 7. *The light of life,* as it is termed, *John* 8. 12. *the inheritance of the Saints in light,* Col. 1. 12. is from Chriſt and him only. 1 *John* 5. 11. *And this is the record, that God hath given to us eternall life, and this life is in his Son, he that hath the Son hath life, and he that hath not the Son hath not life.* John 3. 36. *He that believeth on the Son hath everlaſting life, and he that believeth not the Son ſhall not ſee life: but the wrath of God abideth on him.* Rom. 6. 23. *For the wages of ſin is death, but the gift of God is eternall life through Jeſus Chriſt our Lord.* Rom. 5. 17, 18, 21 *For if by one mans offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt. Therefore as by the offence of one judgement came upon all men to condemnation: even ſo by the righteouſneſs of one the free gift came upon all men unto juſtification of life, that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternall life, by Jeſus Chriſt our Lord.* 1 Cor. 15. 22. *For as in Adam all dye, even ſo in Chriſt ſhall all be made*

alive. Acts 4. 12. *Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved.* 1 Cor 1. 30, 31. *But of him are ye in Christ Jesus, who of God is made unto us wisdome and righteousnesse and sanctification and redemption, that according as it is written, he that glorieth let him glory in the Lord.* Out of all which we may inser, that all the light of spirituall knowledg, whereby we know the way to God, and understand his will and counsell is from Christs irradiation, *in whom are hid all the treasures of knowledge and wisdome,* Col. 2. 3. that all our light of peace and unity and favour with God is communicated to us by the appearing of Jesus Christ in mans horizon, without which there would have been an eclipse of the light of Gods countenance for ever, that all our joy in the holy Ghost, our everlasting consolation, boldnesse, courage, and confidence in God is through Christ who strengthens us, without which we had been sick unto death for ever; that our eternall life, glory, salvation, is from Christ his resurrection and appearing, without which an everlasting night of torment and horrour had seized on us, we had been in utter darknesse, where is nothing but weeping and wailing and gnashing of teeth.

Sect. 2. *Christ inlightens Gentils as well as Jewes with spirituall light.*

The other sense of the Text is, That the light of Christ is not confined to the *Jewes*, but extended to the *Gentiles*, that he doth with spirituall light inlighten all sorts and Nations of Men, according to the prediction of *Simeon*, Luke 2. 32. *Mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel.* A thing which was much gainsaid by the *Jewes*, who could not brooke it, *That the Kingdome of God should be taken from them, and given to a Nation bringing forth the fruites thereof,* as Christ speakes, *Mat.* 21. 43. *for which the chief Priests and Pharisees sought to lay hands on him,* v. 46. And when *Paul* had made a Narration of his conversion, and how Christ appeared to him and said to him, *Depart: for I will send thee far hence unto the Gentiles, the Jewes gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live,* Acts 22. 21, 22. So odious and abominable was the mention of the calling of the *Gentiles* to be the people of God. And yet (so great was the blindnesse of the *Jewes* in reading the Prophets) the thing was frequently and plainly foretold by the Prophets, *Isa.* 42. 1, 4. *Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgment unto victory. He shall not fail nor be discouraged, till he have set judgment in the earth, and the yles shall wait for his law,* Mat. 12. 18, 19, 20, 21. *I will put my spirit upon him, and he shall shew judgment to the Gentiles, and in his name shall the Gentiles trust,* Isai. 42. 6. *I the Lord have called thee in righteousnesse, and will hold thine hand and will keep thee, and give thee for a Covenant of the people for a light of the Gentiles to open the blind eyes, to bring out the Prisoners from the Prison, and them that sit in darknesse out of the Prison-house,* Isa. 49. 9. *And he said, It is a light thing that thou shouldst be my servant to raise up the Tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou maist be my salvation unto the ends of the earth,* from which place *Simeon* seemes to have taken his expression, *Luke* 2. 31, 32. and is alleadged by *Paul Acts* 13. 47. to that end, *Isa.*

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53. 5. *Behold thou ſhalt call a Nation that thou knoweſt not, and Nations that knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the holy one of Iſrael, for he hath glorified thee,* Iſa. 60. 1, 3. *Ariſe, be enlightned, for the light is come, and the glory of the Lord is riſen upon thee, And the Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing.* Accordingly our Lord Chriſt doth often declare himſelf to be the light of the world not confining his appearing to the *Jewes* only, but as the Sun of righteouſneſs he was to inlighten all Nations, *John* 8. 12. *Then ſpake Jeſus again unto them ſaying, I am the light of the world; he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.* John 9. 5. *As long as I am in the world I am the light of the world,* John 12. 46. *I am come a light into the world, that whoſoever believeth on me ſhould not walk in darkneſs.* Whereby the term [*world*] is meant ſpecially the *Gentiles*, as the Apoſtle uſeth it, *Rom.* 11. 12. according to that ſpeech of Chriſt *John* 12. 31, 32. *Now is the judgement of this world, now ſhall the Prince of this world be caſt out, and I, if I be lifted up from the earth, will draw all men unto me.* Which thing our Lord Chriſt inſinuated in the parables of the invitation of all ſorts in the high wayes to the marriage of the Kings Son, *Mat.* 22. 9, 10. and to the great Supper, *Luke* 14. 22. and the prodigall Son, *Luke* 15. 32. and more plainly foretold *John* 10. 16. *And other ſheep I have which are not of this fold: them alſo I muſt bring, and they ſhall my voice, and there ſhall be one flock and one Shepheard.* For though our Lord Chriſt *Mat.* 15. 24. ſaith, *I am not ſent but unto the loſt ſheep of the houſe of Iſrael,* and commanded his twelve Apoſtles *Mat.* 10. 5, 6. *Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not, but go rather to the loſt ſheep of the houſe of Iſrael,* yet did he begin to Preach to *Galilee of the Gentiles, ſo that the people which ſate in darkneſs ſaw great light: and to them which ſate in the Region and ſhadow of death light was ſprung up* Mat. 4. 5, 16. and when the woman of *Canaan* pleaded for her ſelf and her daughter, that though ſhe were a Dog, *yet the Dogs eat of the crumbs that fall from their Maſters table,* Mat. 15. 27. *Jeſus anſwered and ſaid unto her, O woman great is thy faith: be it unto thee even as thou wilt,* and our Lord Chriſt did Preach himſelf to be Chriſt to a woman of a City of *Samaria*, called *Sychar*, who was thereby brought to believe on him with many of that City, *John* 4. 41. And after his reſurrection he gave expreſs commiſſion to his Apoſtles to *make Diſciples of all Nations,* Mat. 28. 19. *to go into all the world, and to Preach the Goſpell to every Creature,* Mark 16. 15. appointing all ſorts of Diſciples to be Baptized in all Nations, according to which injunction, *they went forth and Preached every where, the Lord working with them, and confirming the word with ſignes following,* v. 20. And when *Peter* ſtuck at it to go to the Gentiles when *Cornelius* ſent to him, God reſolves him by a viſion and a charge of the ſpirit with the deſcent of the ſpirit upon them, that *he had alſo to the Gentiles granted repentance unto life,* Acts 11. 18. which thing he alleadged in the Councell at *Jeruſalem*, Acts 15. 7. when he ſaid, *Men and Brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth ſhould hear the Word of the Goſpel and believe, and God which knoweth the hearts bare them witneſs, giving them the holy Ghoſt as he did unto us, and put no difference between us and them, purifying their hearts by faith.* To whom *James* aſſented adding v. 14, 15, 16, 17. *Simeon hath declared how God at the firſt did viſit the Gentiles to take out of them a people for his name, and to this agree the words of the*

Prophets as it is written, Amos 9. 11. *After this I will returne: and will build again the Tabernacle of David, which is fallen down; and I will build again the ruines thereof, and will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doth all these things.* Which thing was also made known to *Ananias* concerning *Paul*, when he was told, *that he was a chosen vessel unto him to bear his name before the Gentiles, and Kings, and the Children of Israel*, Acts 9. 15. and to *Paul* himself, *Acts* 26. 17, 18. *I have appeared to thee, and now send thee to the Gentiles to open their eyes, and to turn them from darknes to light, and from the power of Satan unto God.* Whence he took it that *the Gospel of the uncircumcission was committed to him*, Gal. 3. 7. *that he was a teacher of the Gentiles in faith and verity*, 1 Tim. 2. 7. which thing he counted his speciall priviledge, Eph. 3. 8, 9. *Unto me who am less then the least of all Saints is this grace given that I should Preach among the Gentiles the unsearchable riches of Christ, and φωτίσαι πάντας* (the phrase in the text) *to enlighten all men, or make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.* Hence in the setting down the *great mystery of godlines* 1 Tim. 3. 16. this is one chief point, that *God was manifested in the flesh Preached to the Gentiles, and believed on in the world.* For which reason it is said Tit. 2. 11. *that the saving grace of God hath appeared or shined to all men*, and so Christ inlightens every man that cometh into the world with spirituall saving light.

Sect. 3. *There is not sufficient direction in the acts of Gods common providence to lead men to the knowledg of Gods grace in Christ.*

How all spirituall light is derived from Christ, and how he inlightens all sorts of men with it, hath been shewed before in some measure. Yet it is to be observed, that he inlighteth Jews and Gentiles differently: the Jews by his own personall Preaching and example, the Gentiles by his Apostles and the gift of his Spirit instead of his personall Preaching. There is another way which as I said before, hath been conceived by some, that God vouchsafed to the Gentiles before Christs comming in the flesh; and in like manner he doth now to those who never heard the Gospell, in an universall calling to the knowledge of his grace in Christ by his beneficence and patience towards all men, and by the ordering of the Heavens and other Creatures in the world, which are objects fit to induce men to enquire after a Mediator and the Gospel, and that thereby men men might find out that which might lead them to faith, and this hath been styled universall objective grace. Against this opinion besides what is before said may be objected.

1. That it is said *Acts* 11. 18. *When they heard these things they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life*, which shews that they gathered that God had granted repentance unto life to the Gentiles, in that the Gospel was sent to him, and not by any thing that before was vouchsafed to them; therefore they judged not that repentance was granted to life by an universall calling, in the view of Gods providence before. If any say *Cornelius* was a praying believer before, it is granted. But 1. he was but a single person, 2. he was a Proselyte of the gate, and came to the knowledg of God, not meerly by use of naturall abilities, but by

by the Law and the Prophets, which acquainted him with the promiſe of Chriſt. If it be ſaid that *Rom.* 2. 4. it is ſaid, *Or deſpiſeſt thou the riches of his goodneſs and forbearance and long ſuffering, not knowing that the goodneſs of God leadeth thee to repentance*, it is granted; but it doth not follow therefore that the bare obſervation of Gods goodneſs, patience and forbearance was a ſufficient direction to lead them unto repentance unto life, which could not be without the intervention of that Mediator and ſacrifice, who could not be diſcerned by that direction alone.

2. If there had been ſuch a direction to come to God, *the myſtery* of the Goſpel and the grace of God could not be ſaid *to be kept ſecret ſince the world began, and made manifeſt to all Nations, then by the Scriptures of the Prophets*, Rom. 16. 25, 26. it had not *been the hidden wiſdome of God in a myſtery* as it is termed, 1 *Cor.* 2. 7. *Which was from the beginning of the world hid in God*, Eph. 3. 9. *From ages and generations*, Col. 1. 26. but had been revealed before by his patience, goodneſs, and forbearance, and the frame and ordering of the Creatures contrary to thoſe texts. If it be ſaid, that the Apoſtle ſaith *Rom.* 10. 18. *But I ſay have they not heard? yes verily, their ſound went into all the earth, and their words unto the end of the word.* It is anſwered, that though the words as they are *Pſal.* 19. 4. are meant of the motion and illumination of the Heavens, yet the Apoſtle by way of alluſion makes uſe of them only to ſhew that ſince the Apoſtles Preached the Goſpell, the Word of God *was made known to all Nations for the obedience of faith*, as it is, *Rom.* 16. 26. and this to be his meaning appears from *v* 14, 15, 16, 17. whence *the hearing* mentioned *v.* 18. appears to be *of the word of faith by Preachers ſent, who bring the glad tidings of good things. Preach the Goſpel of peace, and their feet are therefore beautifull.* If it be ſaid that *Col.* 1. 23. *the Goſpel* is ſaid *to be Preached in every Creature under Heaven*, I grant that the particle in the Greek is ἐν, which commonly is tranſlated *in*, but there it is to be tranſlated *to*, being redundant, as not only by the uſe of the phraſe *Mark* 16. 15. to which it is likely the Apoſtle had reference, but alſo by the words may appear, ſith the Goſpell Preached is ſaid *to be heard by them, of which* Paul *was a Miniſter*; and were it to have the ſenſe, which thoſe which read [*in*] would have, it ſhould not be reſtrained to *every Creature under Heaven*, ſith in the Heavens according to their ſenſe the Goſpel is as much, if not more, Preached, as in every Creature under Heaven.

3. If there had been a ſufficient direction in the ordering of the Creatures, and acts of divine providence to bring us to God, then the counſell of God might have been found out by man if he had uſed his naturall abilities faithfully and carefully. But the Apoſtle doth expreſly deny this, 1 *Cor.* 2. 9, 10, 11, 12. ſaying not only that *they have not entered into the heart of man*, but alſo that they are *the deep things of God revealed by his Spirit, not to be known but by it, as no man knowes the things of man but the Spirit of man, that they are freely given of God, and we receive his Spirit to make them known to us.*

4. If there had been a ſufficient direction in the acts of divine common providence towards all men to lead us to the enquiery and knowledg of Gods grace in Chriſt then there had been an univerſall calling thereby. But the Apoſtle denies mens calling to the communion of Gods grace to be univerſall, 1 *Cor.* 1. 9, 24, 26. therefore there is not an univerſall objective grace or ſuffi-

cient direction in acts of common divine providence to lead us to Gods grace. If it be objected that it is ſaid, that *the Gentiles held the truth in unrighteouſneſs, becauſe that which ought to be known of God was manifeſt in them, or to them, for God hath ſhewed it unto them.* I anſwer it is true, and the next v. 20. ſhews that if γνωστὸν τοῦ Θεοῦ be to be read, not, *what may be known*, but *what ought to be known of God*, as that Author would have it, yet v. 19. it is not ſaid, *all that ought to be known of God was revealed to them*, nor the counſell of Gods grace in reconciling them to himſelf, but only *his eternall power and godhead, which are underſtood by the things that are made*, v. 20. and the evill of ſome ſins and neceſſity of ſome duties, *Rom.* 2. 14. and that the effect of theſe is not converſion to God but inexcuſableneſs, *Rom.* 1. 20. and 2. 15.

5. If the Scripture term thoſe times wherein the Goſpell was not Preached to the Gentiles, nor the written Law or Prophets ſent to them the *times of ignorance which God winked at or overlooked*, and by the Apoſtles *then commanded every man every where to repent, ſuffering all Nations in times paſt to walk in their own wayes* then he did not by his acts of common providence ſufficiently direct men to attain to his grace. But the antecedent is true, *Acts* 14. 16. and 17. 30. Therefore alſo the conſequent. If it be ſaid that *Acts* 14. 17. it is ſaid, *Nevertheleſs he left not himſelf without witneſs, in that he did good and gave us rain from Heaven, and fruitfull ſeaſons filling our hearts with foode and gladneſs*, and *Acts* 17. 25. *that he giveth to all life and breath and all things, that he made all Nations of one blood, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they ſhould ſeek the Lord, if happily they might ſeek after him, though he be not farre from every one of us*, v. 26. 27. It is granted: but it is denied that *the thing witneſſed thereby, was that gracious and good affection which he beares unto the world through Jeſus Chriſt, his inclination unto peace with men upon their repentance*, as the ſaid *Pagans* debt p. 12. For thoſe acts of providence do not ſo much as ſhew, that *by one meanes or other God is taken off from the rigor of his juſtice and ſeverity of his wrath againſt ſinners*, but only that he deferres it; nor is it true that *what is related* Acts 14. 17. *is all the Evangelicall Doctrine Preached at Lyſtra by Paul*, for it is ſaid before v. 7. *that they were at Lyſtra*, εὐαγγελιζόμενοι *Preaching the Goſpel.* Nor is it conſequent, that becauſe the Apoſtle ſaith, *Heb.* 11. 6. *He that cometh unto God muſt believe that he is, and that he is a rewarder of them that diligently him*, that therefore *this is all the faith or beliefe that the Apoſtles makes ſimply and abſolutely neceſſary to bring a man unto God*, i. e. *into grace or favour with him*; not is it true. For then many of the Gentiles had been brought into Gods favour without faith in Chriſt contrary to *Eph.* 2. 12. *John* 14. 6. *Acts* 4. 12. 1 *John* 5. 11, 12.

6. If the *grace of God given us in Chriſt before the times of ages were manifeſted by the appearing of Chriſt who abolished death, and brought life and immortality or incorruption to light by the Goſpel*, then it is ſuppoſed this grace was not to be ſeen before. But the former is true 2 *Tim.* 1. 9, 10. therefore alſo the latter.

7. If it were ſo that the acts of Gods beneficence *Acts* 14. 17. *teſtified his gracious affection unto the world through Jeſus Chriſt*, then we might believe by reaſoning without Preaching, but that is contrary to *Rom.* 10. 14, 15, 17. Ergo

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8. If there were *no more faith absolutely necessary to bring a man to God then the belief of Gods being and reward of diligent seeking* then a faith shorr of belief in Christ, would purifie the heart and save, yea workes would save, for such a faith would be accepted only by reason of the workes it produceth. But this takes away the main end of the Gospel. Which tels us that *we are saved by faith not by workes, that all might be of grace, and boasting might be excluded and Christ might be all in all*, Eph. 2. 7, 8, 9. *Eph.* 1. 3. 1 *Cor.* 1. 29, 30, 31. 2 *Tim.* 1. 9, 10. *Tit.* 3. 4, 5. therefore that opinion is to be rejected as making Christianity unnecessary, and morall Philosophy sufficient to salvation.

Sect. 4. *Application to move us Gentiles to rejoyce in this light, and not to rest on humane reason.*

As for us Christian Gentiles it concerns us

1. To magnifie the rich grace of God in causing the Lord Christ to come as a light to the Gentiles. Oh let all that love the salvation of God admire, exult, *glorifie God for his mercy as it is written, For this cause will I confess to thee among the Gentiles, and sing unto thy name. And again he saith, rejoyce ye Gentiles with his people; and again, praise the Lord all ye Gentiles, and laud him all ye people; and again* Esaias *saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust*, Rom. 15. 9, 10, 11, 12. There are a company of bastard Christians, or rather Hypocriticall Atheists risen up, who talk (I know not whether they believe themselves) as if every man might be saved in his own religion, or in his own opinion though there be no religion in him, if he live honestly, be of a fair civil debonaier behaviour, though these secretly follow their own lusts, and when it is for their advantage slight rules of justice, and temperance. These count the knowledge of Christ, preaching of the Gospel, zeal for the purity of Gods worship and service and Doctrine of Christ superfluous, and therefore are so far from magnifying the love of God in sending Christ to be a light to the Gentiles, that they rather profanely deride the esteem of it, and hate those Preachers and zealous Christians, who earnestly urge men to follow the light of Christ, as an eyesore to them, disquieting and vexing them, who mind only their own pleasure and profit, and would not be disturbed by any discourse of God, or Christ, Heaven or Hell, or judgment to come; were such persons sensible of the state of the world afore Christs comming in the flesh, the barbarous rudeness, the abominable idolatry, the horrible cruelty, the beastly uncleanness, the notorious perfidiousness that the best of those Nations were inured to, they would prize more the light of Christ, and preaching of the Gospell. However it be with such as are either naturally or voluntarily blind, or judicially blinded, so as the light of the glorious Gospell of Jesus Christ doth not shine into them, yet you who have been once enlightned, and have tasted of the good gift of God, and of the powers of the world to come, methinks should take heed how you let the relish of Gods goodness, and memory of his loving kindness in giving Christ to be your light, be lost. We may justly, and should if we were sensible of our benefit have a new song in our mouths, even a song of thanksgiving to our God, and joyn in comfort with the Prophet our *precentor* Isa. 54. 1. *sing O barren thou that didst not bear, break forth into singing, and cry aloud thou that didst not travel with Child: for more are the children of the desolate*

Gentiles

Gentiles then the children of the married wife the people of the Jewes.

2. It concerns us to take heed how we doate on our own reason, or the most exact Writers of morality, or the most perfect patterns of civility and ingenuity, and neglect the light which Christ hath brought into the world. There is a good use to be made of the writings of the Gentile Philosophers, Orators, Poets, Historians: I am not so severe, as some ancient Councils were, utterly to forbid the reading of their Books: No not to the younger Students if they read them with a Christian eye, and a sound judgment, which is to be an *Index Expurgatorius* of many passages in them: yet if men rest there and be inamoured on them and prefer them, as *Politian* did, before the Gospell, they may justly expect to be lashed by God, as one of the Fathers is said to be for his inordinate affection and immoderate delight in *Ciceroes* works. I would not altogether forbid society with ingenious, civill, and morall men: there may be much good behaviour learned from them. But if we converse with them, and not with the children of the light, *If we conforme our selves to this world, and be not transformed in the renewing of our minds, that we may know what that good acceptable and perfect will of God is in Christ, if we behold not with open face as in a glass the glory of the Lord, nor are changed into the same image from glory to glory even as by the spirit of the Lord*, 2 Cor. 3. 18. We may be amiable to men, but not lovely in Gods eyes, we may win mens applause, but shall loose Gods favour. Let us be wise therefore so to use Candles that we do not burn daylight, I mean that we so make use of all the reason, and humane wisedome and virtue we have our selves, or discern in others Writings or examples, that yet we chiefly eye and follow the grand light the Sun of righteousness the Lord Jesus learning him, by studying the great counsell of God which he revealed and denying our selves take up our Cross and follow him as his Disciples.

Christ is to be chosen and followed as our Light.

SERM. IX.

Containing an Exhortation to use Christ as our Light.

Joh. 1. 9. *That was the true light which lighteth every man that cometh into the world.*

The principal Use of all I have said is, That you may be induced to embrace and follow the Lord Christ as the great light of the world. Besides the evidence out of holy Scripture, to prove him to have been sent from God a light into the world, the accomplishment of what he foretold, the success of his errand which he declared with the great wisdome and holiness in all his sayings and doings, do amply confirm it. It is true, among the Gentile Philosophers there was light, but it was diverse; there was light in the Law, but it was imperfect; no light which is truly such is to be rejected, yet in comparison of the light of Christ, it was but darkness. Philosophers light guided men well in some things, in most did lead men into crooked and dangerous wayes; in the true worship of God they were wholly dark. The teachers of the Law did teach many things aright about Gods being, works, worship;

ſhip; but in the great buſineſs of reconciling man to God, erecting the kingdome of heaven, and the coming of the Meſſiah to judgement, were as blinde as Moles. *No man hath aſcended up to heaven, but he that came down from heaven, even the Son of man being in heaven,* Joh.3.13. *No man hath ſeen God at any time, the only begotten Son which is in the boſome of the Father he hath declared him,* Joh.1.18. Compare Goſpel precepts and promiſes with the moſt accurate ſayings of any other Writers not divinely inſpired, and you will finde the former exceed the later in wiſdome and truth, as much as gold doth lead; or bread, acornes. Indeed the things are ſuch as none but a holy perſon would declare, they are ſo oppoſite to ſin and ungodlineſs, ſpecially when they did inevitably exaſperate mens rage, and procure perſecution unto death. They are ſuch as none could declare but he that came from God; they are ſo agreeable to what the Prophets and holy men of old delivered; ſo much advancing Gods glory; overthrowing Satans kingdome; and leading men to God: The predictions of things to come concerning himſelf, his Apoſtles, the preaching of the Goſpel throughout the world, the perſecutions of his Diſciples, the propagating of his Church, the deſtruction of *Jeruſalem*, the giving of the holy Ghoſt, his death, reſurrection, aſcenſion, the diſpoſſeſſing Satan of his Empire in the world, the converſion of the Gentiles; which are all accompliſhed, beſides many other things not yet finiſhed, but yet *in fieri, in doing* (of which the things already done, beſides the ſignes of the nearneſs of their accompliſhment, do give firm aſſurance) do make infallible proof of Chriſts being that true light which enlightens the world. *Nicodemus*, though one of that Sect which moſt envied his repute, yet was forced to tell him, *Rabbi, we know thou art a teacher come from God, for no man can do theſe miracles that thou doſt, except God be with him,* Joh.3.2. The Devil hath attempted to raiſe ſome up, who might as Chriſts apes make ſhew of doing ſuch things as Chriſt and his Apoſtles did; but their impoſture hath quickly appeared. Neither *Julian*, nor the Iewes of the firſt ages, nor other adverſaries of Chriſt, though great impugners of Chriſtianity, could ever evince any falſhood in the Evangeliſts relations of Chriſt and his acts. The witneſſes of them though perſons of underſtandidg and intergrity, laid down their lives in teſtimony of them, notwithſtanding the ſoreſt tortures uſed to force them to a denial, in ſpight of all the practices of the Devil; yet the preaching of Chriſt crucified, prevailed to pull down the Idols of the Nations, and to bring in a ſort the known world to the obedience of the faith. Though the Iewes contradicted and blaſphemed, the Roman Emperours raged, *Lucian* jeered, *Libanius* wrangled, *Julian* calumniated, Papiſts corrupt, Gnoſticks, Hereticks, Fanaticks, Quakers, adulterate and cloud the truth of Chriſt, they do but piſs againſt the Sun; the light of Chriſts doctrine, the truth of the Goſpel, doth and will ſhine forth: Nor can all the cavils of modern Atheiſts, or the duſt raiſed by new Phantaſtiques, take away the brightneſs of Chriſts light, or hinder its enlightening from others then themſelves. And ſhall we after all the argu-ments given of Chriſts being the true light, follow after *ignes fatuos*, under pretence of new light? What real comfort, or ſpiritual help to holineſs, or heavenly directions, do they give to lead men to God, better then Chriſt hath done? May you not diſcern a vain-glorious ſpirit, a ſelf-ſeeking, proud, carnal ſpirit in them? What do their cenſures of others ſhew, but a minde to

extoll themselves? Their reviling, but their disturbed passions, and impatience of gainsaying? Their affected speech, looks, carriage, but a desire to hide their falshood, and to insinuate into the affections of those unwary souls, whom they would ensnare? What do all the devices of Jesuits, Popes, and their agents tend to, but either by force or subtility to set up the monstrous power of the man of sin, and their own dominoneering over mens consciences under him? What is there in their conclave but policy? In their Council of Trent but deceit? In their Iesuits and Casuists but juggling? Have not the *Jansenists* proved them so versatile in their determinations, as to make their resolutions such as might fit all humours? What is there but fraud in their doctrine and practice, about keeping faith with Hereticks, deposing, destroying Princes excommunicate by the Pope, equivocating answers upon oath with mental reservations? And shall we go after such Masters, and leave Christ? Remember we that *one is our Master, even Christ*, Mat. 23. 10. And when any shall follicite us, either not to adhere to Christ as our teacher, be it under pretence of being Christs infallible Vicar; or not to read or hear his Gospel preached, be it under pretence of a sufficient light within them, or a new revelation; reject them. Forget not that Christ hath warned you, that *if any shall say unto you, lo here is Christ or there, believe it not*, Mat. 24. 23. Say as *Paul*, Gal. 1. 9. *If any man or Angel preach any other Gospel then is taught by Christ, let him be accursed.* We will not venture our lives upon Mountebanks, and will we venture our souls upon deceivers? Shall we follow our own conceits which so often prove foolish, and neglect Christs doctrine which alwayes proves wise and safe? No, no, let us answer as *Peter* did for the rest of the Apostles, *Lord to whom shall we go, thou hast the words of eternal life, and we believe and are sure that thou art that Christ the Son of the living God*, Joh. 6. 68, 69. Oh that I could finde your mindes so established in the truth, so armed against all the wily methods of the Devil, so instructed in the truth, that *you may not be as children tossed to and fro, and carried about with every winde of doctrine, by the sleight of men and cunning craftiness; whereby they lie in wait to deceive; but speaking or seeking the truth in love, may grow up into him in all things, which is the head even Christ*, Eph. 4. 14, 15. Alas! what can we expect, but if we follow blinde leaders (as all are that teach the things of God, otherwise then Christ and his Apostles did) we should fall with them into the ditch, into everlasting perdition? On the other side, there is so much plain and clear light in Christ his doctrine, as will guide our feet into the way of peace. Away then with all such obtruded or insinuating teachers, as endeavour to hide from us the light of Christ shining in his doctrine, recorded in Scripture. *Let the word of Christ dwell richly in us in all wisdome*, Col. 3. 16. Let's say as that blessed Martyr did, *None but Christ, none but Christ*: That Christ which preached, died at *Hierusalem*, that word of his which is written in my Bible, shall be my light, to the testimony of Iesus, to his everlasting Gospel I stick; if men speak not according to it, *it is because there is no light in them*, Isaiah 8. 20.

To this end it will concern you to take with you, and observe these Directions. 1. To take heed of false lights, under what disguise soever they come. The Lord Christ foretold his Disciples, *Mat.* 24. 24. *That there should arise false Christs, and false Prophets, and should shew great signs and wonders, insomuch*

insomuch that (if it were possible) they should deceive the very elect; concerning whom he saith, *Vers.*23. *If any man shall say unto you, Lo here is Christ or there, believe it not.* Of these he had forewarned Christians, *Mat.*7.15. *Beware of false Prophets, which come to you in sheepes cloathing, but inwardly they are ravening Wolves.* *Paul* had foretold, *Act.*20. 29.30. *that after his departing, grievous Wolves should enter in among them, not sparing the flock*; and that of the *Ephesian* Christians, *themselves should men arise, speaking perverse things, to draw away Disciples after them*; and thereupon warns the *Ephesian* Elders to *take heed to themselves and to the flock, over which the holy Ghost had made them overseers*, Vers.28. *Paul* tels the *Corinthians*, 2 Cor.11.13,14. *of false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ*; *and no marvel, for Satan himself is transformed into an Angel of light.* And of such he admonisheth the *Romans*, *I beseech you brethren mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them*; *for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple*, Rom.16.17, 18. *Peter* also tells, 2 *Pet.*2.1. *that there were false Prophets also among the people, even as there shall be false teachers among Christians, who privily should bring in damnable heresies, denying the Lord that bought them.* 1 Ioh.2.18. *And as ye have heard that Antichrist shall come, even now there are many Antichrists.* 1 Ioh.4. 1. *Beloved believe not every Spirit, but try the Spirits, whether they are of God, because many false Prophets are gone out into the world.* All which passages do demonstrate the great danger of Christians being beguiled by deceivers, who are cunning in transforming themselves, as their master Satan doth, into Angels of light, that they may seem Ministers of righteousness. Wherefore it concerns all such as regard the safety of their souls, not to be facile in entertaining such as pretend to hold forth light, but to examine what they suggest, and to try before they trust. To which end it will be needfull,

1. That we be of discerning Spirits, to know the disposition of persons that pretend light; whether they be proud, arrogant, self-seeking, vain-glorious, covetous, more vehement then considerate, obsequious for advantages, but otherwise wilfull.

2. Concerning their proceedings; whether they deal with the weakest, afore they argue with the ablest; whether they affect more shew of holiness, then proof of doctrine; whether they love not to conceal their opinions, till they have ensnared men, by raising a high esteem of their persons; whether they practise not to disparage others, that they may engross the esteem and affections of men; whether they be not much in talk, little in deed. These and many more enquiries may much prevent the deceits of those, that *with feigned words make merchandize* of weak souls. But

3. The chief way is to try what they obtrude upon us by the Scripture. Such Owles will not endure this light; but as *Tertullian* terms them, they are *Lucifugæ Scripturarum*, *they fly the light of the Scripture*, and endeavour to make odious the teachers of it. If they cannot prevail to keep it from men in a strange language, they will corrupt it with false glosses; if they cannot suppress Preachers, they will render them suspected or infamous; if they cannot shut out the light of Scripture and Preaching, they will set something else in competition with it, as the Authority of the Church, a Council, Pope, tra-

dition, light within each, or some other thing, to hide the light from shining forth. Therefore it chiefly concerns men in these times, wherein men are exceeding busie to pervert, and thereby to darken the truth, to be very diligent and circumspect in examining by the Scripture what they hear; their doctrine is the fruit by which false Prophets are to be known, *Mat.*7.15,16. *If they speak not according* to the Scripture, *it is because there is no light in them*, Is.8.20.

4. *Use* should be made of the Ministers appointed to teach us by him, who *ascended up on high, and gave gifts to men, Apostles, Prophets, Evangelists, Pastors, and Teachers, for the perfecting of the Saints, and edifying of the body of Christ, that we henceforth be no more children tossed to and fro, and carried about with every winde of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up in all things unto him, who is the head even Christ*, Eph.4.11,12,14,15. Certainly nothing more prevents the practices of deceivers, then learning from a solid Ministry, and associating with sober and stable Christians.

2. To move us to make use of Christ as the true light, it is necessary that we should become sensible of our own darkness. *If ye were blinde*, saith Christ, *Joh.*9.41. *ye should have no sin, but now ye say we see, therefore your sin remaineth. Because thou saist I am rich and encreased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and blinde, and naked, I counsel thee to buy of me gold tried in the fire, that thou maist be rich, and white raiment, that thou maist be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou maist see*, Rev.3.17,18. They that apprehend a light within them without Christ, are incurably blind; such fond imaginations lock men fast up under invincible ignorance. As he said, that *to be incredulous is the sinews of wisdome*; so may I say, that to be jealous of our own darkness, is the readiest way to drive us to Christ the true light. Experience will tell us, that they who talk as if they knew as much as Preachers can tell them, are found when tried, the most ignorant sorts; and those who are so well conceited of their own strength and wisdome, as to count the counsel and warning of others unnecessary, bidding them not care for them, are soon caught by cunning deceivers. To become a wise improver of Christs light, it is of great moment to discern our own blindeness; and then a Christian learns most, when he findes his own ignorance. Such sense of our own emptiness, begets an appetite to wholesome doctrine; when such as conceive themselves full, have no stomack to the most precious truths of Iesus Christ, but are filled with windy vanities.

3. It concerns those to Whom the light of Christ is held forth not to shut their eyes against it when held before them. For *this* saith our Lord, *Joh.*3. 19, 20. *is the condemnation that light is come into the world, and men loved darkness rather then light, because their deeds were evill. For every one that doth evill hateth the light, neither cometh to the light, lest his deeds should be reproved.* And indeed it is the signe of a man that is filthy and resolved to be filthy, of a man incurable and marked to destruction, who shuns that light which should direct him to discerne his errour and to learn his way. Nor can there be a greater indignity to Christ then when he is come into the world to be one light to have our minds possessed with a resolution not to receive it.

4. If the light shine into thy soul from Christ, so as that any convictions or discoveries

discoveries of truth from Christ get into thee, take heed that thou hold it not in unrighteousnes nor seek to quench it. *The wrath of God*, saith the Apostle *Rom.* 1. 18. *is revealed from Heaven against all ungodlines and unrighteousnes of men that hold the truth in unrighteousnes.* Where lust imprisons light: Where corrupt affections put out the Lamp of truth there is no entrance of the light of Christ into that soul.

5. The light must be believed, as our Lord Christ saith, *John* 12. 36. *While we have light we are to believe in the light, that we may be children of light.* Believing the words of Christ is indeed the reception of Christ as our light. When we entertain the Gospell of Christ, we do *behold with open face as through a glass the glory of the Lord, and are transformed into the same image from glory to glory as by the Spirit of the Lord*, 2 Cor. 3. 18. The more steddily we eye Christ the more assimilated we shall be to him. His Doctrine will fashion our minds, his example will direct our practise, so as that in a good sense we shall be christed with Christ, he will be in us and we in him, one with us and we with him, not we live, but Christ live in us. Faith is the Loadstone of the soul which drawes the soul to Christ, and makes a man to be as he was in this world crucified, risen, ascending up with him, dead to the world, living unto God.

6. There must be a love of the light, Its the greatest sign of a man willfully evill when he hates the light, and its a good sign of a man truly good, when he can delight in that light which discovers his own evils. Christ hath therefore determined this to be the *great condemnation, that men love darknes rather then light*: for thats the sign they side with the Prince of darknes, and that men that *do the truth come to the light, that their deeds may be manifest that they are wrought in God*, John 3. 19, 20, 21. The more light is rejected the more purely voluntary any sin is, when men are willingly ignorant they are incurably evill; But the more love and delight there is in the light of truth the more freely it is chosen, and more fully imbraced. Light is a most delightfull quality, unless it be to illaffected eyes, and so is truth to all but such as are of vitiated spirits: the more Heavenly the light is, the more pure, and so the truth of Christ the Lord from Heaven is the cleareſt truth and most amiable. *Moses* gave a Law, but in shadowes; Christ *the only begotten Son which is in the bosome of the Father he hath declared God*, and his will without obscurity: He was *full of grace and truth*, then which nothing is more lovely, and therefore the more the averseness is from the Gospel of Christ the more estrangedness there is from the life of God, and the more the light of Christ is entertained, the more of the love of God dwels in that person.

7. That a man have *light from Christ* it is needfull *he should awake out of sleep*, Eph. 5. 14. A careless soul thats heedless of what truth is held forth, that snorts securely, and dreams sweetly of peace when there is no peace is no more capable of benefit by the light of Christ, then a man thats of a drousie sleepy head, that folds his hands, and mindes nothing but his bed and pillow. Of using bodily light, not only sore eyes, but also drousie heads are offended with light. Watching is necessary to the use of Christian light, which being neglected, the Prince of darknes easily bindes the hands and shaves the hair as *Dalilah* did *Sampsons*, which makes his strength depart from him. To keep our soules safe it is needfull we keep our eyes waking, and to pray with the *Psalmist*, *Lighten mine eyes that I sleep not the sleep of death*, Ps. 13. 3.

8. To this must be joyned *standing up from the dead*, Eph. 5. 14. Graves and Vaults for dead bodies are not fit receptacles of light: To be among men who have no spirituall life in their soules, to be associated with meer carnall worldlings, voluptuous Epicures, proud selfish men is as inconsistent with the injoyment of the light of Christ, as for a seeing man to lye among the dead, which are cut off from Gods hand. A child of light will have little but darkness from such unholy soules as are full of darkness, yea doubtless such company will by their own reasonings, and Satans sophistry blow out the light of Christ that it shine not where they are. Hence it is that among such persons all discoveries of sin or duty, Gods counsell or Covenant, Christ and his Church, Heaven and Hell are tedious: No talk, or action among such is more acceptable then that which proceeds from an earthly spirit. Scripture truth, holy Sermons, spirituall experiences are unsuitable to that mirth they delight in, those contents that please them, those ends they aim at. Whence it is that they put out that light, which crosseth their designes, and wish that neither God did see them, nor Christ judg them, nor Preachers teach them, nor any Saint converse with them. Doubtless then a soul that affects these cannot long endure such quench-coales, nor joyn with such extinguishers, but as he is made a child of light so chooseth to be with them in whom is light.

9. It will concerne those who own Christ as their light to judg themselves and their wayes by his light. It is the great benefit of *light that it doth not make manifest*, Eph. 5. 13. And thus by the light of Christ the evill of our wayes is reproved, the wayes of God approved: we know the righteousness of God, and our unrighteousness. Now this is no small benefit to have light to discerne our own errors, which without light from Christ we should never have understood. It is our advantage that God covers our sins, and we discover them. He that is ignorant of them cannot correct them: but walks on in them without shame or sorrow, as a man that walks in the night neither sees how foul his cloathes are, nor knowes how to make them clean. Hence it comes to pass that for want of light the carriage of most is so unhandsome and unlike the Gospell that they not only shame themselves, but also cause others to stumble. A wise Christian therefore will be often judging himself by the light of law discovering his transgressions, and the light of the Gospel shewing his estate in Christ.

10. It will be needfull not only to use the light of Christ to judg our selves by, but also to order our actions by. *I am the light of the world* saith Christ, *John* 8. 12. *he that followeth me shall not walk in darkness*. There cannot be unsafe walking by Christs light: there is no danger when Christ our light goes before. *Walk in the light* saith Christ *while ye have the light lest darkness come upon you*, John 12. 35. How many millions are there of soules perplexed and tortured all their life with feares and doubts for want of walking by the light of Christ in Scripture, and chosing rather to walk by a light and sparkes of their own kindling, which in the end either goes quite out or burnes so dimme as to leave them in darkness of spirit and horrour of conscience. And no marvell sith it is Gods just judgment, that such as neglect the light Preached should follow the mares of humane reason, the examples, customes, dictates of men, and in conclusion *lye down in sorrow*, Isai. 50. 11. such foolish fires will lead to nothing but bogs and precipices: But Christ the true light when his Gospell

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is followed *guides the feet of men into the way of peace*, Luke 1. 79. Oh that then all that talke of the light within them would follow the light about them, even the light of Christs Gospel and example, whereby the greatest security is obtained and the surest advancement with God, sith he that followes Christ his light shall be where he is. Then would men *walk honestly or decently in good fashion, not in banquetings and drunkennesses, not in chamberings and wantonnesses, not in strife and envying*, if they would *put on the Lord Jesus Christ, and not make provision of the flesh unto lusts*, Rom. 13. 13, 14.

11. The light of Christ is to be used as our weapons or tooles to defend our selves or to work with. *The night is over, the day hath approached: let us therefore put off the workes of darkness, and put on the armour of light*, Rom. 13. 12. The truth is, light is the chiefest instrument for safety and work. If a man be without light he can neither defend himself nor offend an enemy. *If any man walk in the day he stumbleth not because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him*, saith Christ John 11. 9, 10. *I must work the works of him that sent me while it is day, the night cometh, when no man can work*, John 9. 4. As the bodily light is given us by God to fight and work, so spirituall light is given us by Christ to fight the good fight of Christ, and to do the workes of God. He then that would make use of Christs light must be armed with his Doctrine, that he may be able to repel Satans fiery darts, and expel him as Christ did *by the sword of the Spirit which is the Word of God*, Eph. 6. 17. And he that would improve the light must be doing that businesse which the Word of Christ directs him to, and to that end it must *dwell richly in him in all wisedome*, Col. 3. 16. Their own light in men makes them rather wranglers with others sometimes the best (as is seen in Quakers) then contenders against their own lusts, and moves them to disturb others in their work, and to be busie bishops in anothers diocese, rather then to look into their own charge: but the light of Christ directs us to *study to be quiet and do our own business*, 1 Thess. 4. 11.

12. And Lastly, Make use of the light of Christ for thy comfort and rejoycing. *The light of the eyes rejoyceth the heart*, Prov. 15. 30. *Truly the light is sweet, and a pleasant thing it is to behold the Sun*, Eccl. 11. 7. But the light of Christ his Gospel doth far more rejoyce the heart, and is much more delightfull to the soul then bodily light can be to the eyes. It is it which removes doubts, griefs, fears, despair in life and at death. Oh how sweetly might men live, how comfortably might they dye, if they did make use of it? Light within you whatever Quakers tell you will leave you in perplexity, when you shall have most need of comfort. But if you believe in the light of Christ as it is held out to you in the Gospel you shall see the light of life. Be perswaded to disclaime the pretended new light within you as your sufficient guide to God, and choose the light of Christ from Heaven in his Gospel to walk by, and it will guide and comfort you surely and sweetly to eternal life.

FINIS.